Youths Inſtruction.

COMPOSED
AND WRITTEN
by WILLIAM MARTYN
Eſquire.
Recorder of the honourable
Citie of EXETER.

The ſecond Edition.

Preſtat non naſci;
Quam malè vivere.

LONDON
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To my deerely honoured Father in law WILLIAM MARTYN *Esquire.*

IF it be true, that Oppoſites together
Being compar'd, ſeeme cleerer each by other:
Then my defects (comming from true affection)
Shall not detract, but adde to your perfection.
T'were to guild gold, your labors to commend;
Few men can equall them, none reprehend:
Yet ſome (no doubt) will caſt an enuious glance,
For, Art hath one ſworne Foe, call'd Ignorance.

Peter Beuys.

To my more then moſt deere Father, WILLIAM MARTYN *Esquire.*

CHildren are Bookes; and Bookes mens Children are;
In them is ſtampt the Fathers Character:
As they proue well, or ill, they make, or marre,
Their makers Ioy; from hence his hope, his Feare:
But feare not you; be confident that we
(As you expect) will to your Comfort be.

I enuie not my deareſt brother this,
Your graue Inſtruction of his tender youth:
You write to him; becauſe he abſent is;
But me you daily learne, from your owne mouth:
It is enough, for more I will not looke;
Let me read you; My brother take your Booke.

WILLIAM MARTYN.

TO MY SONNE NICHOLAS MARTYN, NOVV A STVDENT IN THE VNIVERSITIE OF OXFORD.

AS none but a faithfull friend, can perfectlie conceiue of thoſe requiſites, which truly belong vnto his friend: So none but a Father, can rightly coniecture of that ſurpaſſing loue, which a father beareth to his owne child.

This loue of mine (my Sonne,) hath made mee ouer-bold with mine owne buſineſſe, and with mine owne conuenient pleaſures; in borrowing

ſome houres (which were indeede owing to my publike imployments, and to my neceſſarie recreation) to compoſe, and to write this enſuing Diſcourſe; not to pleaſe my ſelfe, (if it were praiſeworthie) but to doe you good: and (by ſuch Motiues, and by ſuch Inſtructions, as are therein compriſed) to enrich your vnderſtanding and behauiour, with thoſe ſelected vertues, and moſt commended qualities, whoſe diſcourſe it doth containe.

For like as the faireſt building, wanteth her chiefeſt beautie, except it bee exactlie flouriſhed, and bountifullie furniſhed within: ſo the outward lineaments of the bodie, are depriued of their choiſeſt, and of their chiefeſt luſter, if the inward parts and mind bee not adorned, with ſuch ſplendent vertues, and with ſuch Gentleman-like qualities, as doe make a man to bee compleat, and conſequentlie, a profitable member in the Common-weale.

I ſay, a profitable member in the Common-weale; becauſe it ſufficeth not, that a man doth know much, and can doe well, by meanes of that knowledge; except he alſo doe produce into action, ſuch effects as his vertues and his knowledge haue enabled

enabled him to performe. For, otherwiſe, ſuch a man may fitly be compared to a rare and perfect Diamond, which beeing vnpolliſhed, ſerueth for no vſe. Or to a faire Ship, loaden with Silkes, with Spices, and with Gold, beeing ſwallowed vpin to the Seas mawe, whereby it is made of no valew or eſteeme. For a recompence therefore of theſe my labours, and in thankefulneſſe for my loue towards you, I wiſh and doe aduiſe you, to imploy ſome times, not onely to reade this diſcourſe often, but alſo with diligence to meditate, and pubikelie to exerciſe thoſe virtues, and thoſe qualities, which heerein are deſeruedlie praiſed and commended.

Eſpecially and aboue the reſt, thoſe two, which cannot too much bee applauded: I meane Religion, and honeſtie of life: which (as good Salt) will ſeaſon, whatſoeuer you take in hand: And will (as the South and the North Pole Starres) direct your courſe aright, whereſoeuer you chance to ſaile, in the troubleſome Ocean of this your worldly and tranſitorie pilgrimage: So ſhall your life bee profitable vnto others, and pleaſing to your quiet conſcience:

And

And ſo ſhall your death bee crowned with merited praiſe and commendation; and both your liſe, and your death ſhall bee precious in the ſight of God: VVho will reward euerie man according to his workes, bee they good or euill.

Your louing Father

VVILLIAM MARTYN.

YOVTHS INSTRVCTION:

WHEREIN ARE BRIEFLIE SET forth all neceſſary Rules, for the well ordering *of a mans whole life.*

Y Sonne, ſeeing it hath pleaſed the Almighty, to make you (who by creation are his owne) by generation to be mine, I hold it to bee a principall part of my duty vnto God, and of my loue towards you, both by religion, and alſo by education in vertue, ſo to direct you, that you may euer continue to be his.

For hee hath not placed you on the Theatre of this world, that (like to a fooliſh Actor) you ſhould fulfill the luſts thereof; nor to imbrace theſe earthly vanities, as chaines of pearle, and of gold, do mens necks, which make them proud; but becauſe you ſhould duly ſerue him in true obedience, and by your beſt endeuours ſet foorth his glory.

Beaſts, birds, and fiſhes, are (together with men) the workmanſhip of one and of the ſame diuine maieſty, and power: but the end, for which they were by him made, is not one and the ſame. For thoſe vnreaſonable creatures were faſhioned to ſerue man, but man himſelfe to ſerue God. Man muſt ſerue God.

So pleaſing was this ſeruice vnto *Dauid*, the Kingly Prophet, and the annointed of the Lord; that he affirmed (with a moſt conſtant reſolution) that it was better to be a doore-keeper in the houſe of his God, then to dwell in the Tabernacles of the wicked. Pſal.84.10.

If *Iacob* for a double terme ſerued his vncle *Laban*, that thereby he might obtaine *Rachel* for his wife (who beeing enioyed but a ſeaſon, ſhortly after died) how much more ought you to dedicate your ſelfe to the ſeruing of God all the daies of your life? that at the length you may thereby attaine to thoſe heauenly bleſſings, which in goodneſſe are ineſtimable, and in number endleſſe. You may reade in holy Writ, that the Queene of *Sheba* ſaid vnto *Salomon* (when ſhee had heard him and had ſeene the greatneſſe of his honour, and of his riches, and of his ſtrength, and had viewed his Court, and conſidered the rareneſſe of his gouernment) happy are thy men, and happy are theſe thy ſeruants, which ſtand euer before thee, and heare thy wiſdome: but much more truly may we conclude, that they are indeed bleſſed, who ſtand before, and doe ſerue, not *Salomon*, but their God. Gen.29.28. 1.Reg.10.

The ſeruice which is to be performed to the Kings and Princes of the world, cannot be freed from ſeruitude & ſubiection; but that ſeruice which by vs is due vnto God, is liberty it ſelfe; and no man is ſo free, as he who ſincerely ſerueth him.

There are but two maſters (God and the diuell) whom men can ſerue; and who ſo adhereth to one of them, is an enemy to the other.

The diuell wageth warre againſt God, and againſt his choſen children: and (becauſe hee is faithleſſe) hee truſteth

trusteth none, but being the muster-master of his owne army, he presseth foorth all such for his seruice, as are not souldiers vnder Gods banner: and hauing leuied huge troups, and infinite numbers of desperate and forlorne people, he marcheth into the field of this world & (striuing in vaine to obtaine a victory, which no possibilitie can afford him, like to the practise of the Turkish Emperor, hee maketh hauocke of his followers, and by multitudes, mercilesly hee destroieth them: whereas, on the contrary part, God so graciously protecteth, and defendeth his elected, that not one of them can perish, or come to an vntimely end.

Seeing then, that God is so powerfull that he can, and so carefull that hee will, and doth preserue all such as vnfainedly doe serue him, you must not (as *Naaman* the Assyrian did) content your selfe in part to serue God, and in part to serue an earthly Master, or a mortall King: but following the good example of *Dauids* worthies, and of *Gedeons* three hundred valiant men of warre, you must neglect your owne safety, nay your life, and engage your selfe wholly to doe him seruice. 2. Reg. 5. 1. Chro. 11. Iudg. 7. 3.

So did *Moses*, when with tenne grieuous plagues he corrected the hard heart of *Pharaoh* King of Ægypt, who would not suffer the children of Israel to depart out of his land. So did *Sadrach*, *Misahel*, and *Abednego*, who (being the seruants of the great God of heauen) made choise rather to bee throwne into a burning fornace, then to worship the golden Image, which *Nebuchadnezzar*, the great King of Babell had set vp. Dan. 3.

And so did *Daniel*, who refused not to be cast into the Lions denne, rather then by praier and worshipping hee would yeeld vnto *Darius* that seruice, and that ho- Dan. 6.

nour which hee owed onely to the Lord his God.

As you may obſerue, that when plants and trees, by ſtormes and by tempeſts, are robbed of their leaues, ſuch cankers are then diſcouered, as doe blemiſh the comlineſſe of their beauty: ſo you may plainely ſee, that when men are exiled from Gods ſeruice, through the peruerſneſſe of their owne natures, their wickednes is ſpread abroad to their ſhame, and is made an obiect to the eies of them, who (beeing more vertuous) doe loath their ſinne.

You ſee then (my ſonne) how behooefull it is for you to ſerue God, that by meanes thereof you may bee truely happy, and enioy that liberty and that freedome, which is incident vnto none, but to ſuch onely as doe vnfaignedly ſerue him.

Man muſt feare God.

It is therefore very requiſite and fit, that you bee carefully inſtructed, concerning the performance and execution of his duty, which muſt bee by a reuerent feare of his Deity and power, according to the direction of

Pſal.2.11. King *Dauid*, who exhorteth all men to ſerue the Lord in feare; not in ſuch a timerous feare as is abaſed by ſeruility and bondage, but in ſuch a feare, as is mingled

Iob 28.28. Prou.1.7. Prou.9.10. Pro.15.33. Pſal.111.10. and impalled with loue. This filiall and louely feare, is the beginning of wiſdome and of knowledge: and (as

Pſal.25.9. *Dauid* ſaith) the ſecret of the Lord is reuealed to them that feare him, and his couenant to giue them vnderſtanding.

It is a wel-ſpring of life, to auoid the ſnares of death:

Pro.14.27. Pro.16.23. Pro.16.6. it leadeth vnto life; and hee that is filled therewith ſhall continue, and not bee viſited with euill: it maketh his heart (by imputation, and by grace) cleane and pure in

Pſal.19. the ſight of God: *Bleſſed is the man* (ſaith the *Pſalmiſt*) *that*

that feareth the Lord, his ſeede ſhall bee mighty vpon the earth: The Lord will bleſſe all ſuch as feare him, both ſmall and great: His delight is in them that doe feare him: and his mercy ſhall bee vpon them, from generation to generation. The reward of humility and of the feare of the Lord (as *Salomon* doth teſtifie) is riches, and glory, and life. And in feating of him, and in keeping of his commandements, doth conſiſt the whole duty of man. The Lions doe lacke and ſuffer hunger, but ſuch as doe ſerue the Lord ſhall want nothing that is good. Such was the louely feare, that *Abraham* expreſſed towards his God; that (beeing ſo commanded by him) hee would haue ſacrificed *Iſaac* his onely ſonne, whoſe ſeede (by Gods promiſe) was to bee multiplied as the ſtarres in heauen, and as the ſands on the ſea ſhore, which are innumerable. And ſuch was the louely feare, which *Ioſeph* expreſſed towards his God, that he rather choſe to bee maligned and reproched, by meanes of the vntrue and falſe accuſements of his Miſtreſſe, and to be caſt into priſon, then he would be diſloyall and vnfaithfull vnto *Putiphar* his Maſter. And ſuch was the louely feare and reuerence, which *Dauid* expreſſed before his God, that hee ceaſed not (for the ioy of his ſpirit) to dance before the Arke of the Couenant, though for ſo doing, hee was derided, ſcorned, and mocked by *Michal* his owne wife.

Pſal.112.1.2. Pſalm.128. Pſal.115.13. Pſal.147.11. Luk.1 50. Prou.22.4. Eccl.12.13. Pſal.34.10. Gen 22.12. Gen. 26.4.24. Gen 39. 2.Sam.25.

And ſuch (my ſonne) muſt bee your daily care, and conſtant reſolution, that you feare nothing which may terrifie you from the feare of God, becauſe it maketh her ſollowers to bee wiſe, it gaineth long life, it baniſheth euill, nay death it ſelfe, it cleanſeth the heart, it maketh men bleſſed, both in themſelues, and alſo in their

Repetition.

poſterities : it cauſeth the Lord to delight in them, and to enrich them ; to multiply his mercies on them, and in the end to crowne them with immortality, and with glory.

Man muſt loath ſinne.

Now, as theſe and many others, are the fruits which the feare of God produceth and bringeth forth: ſo will it augment in you a loathing deteſtation, and a religious hating of ſinne.

1 Firſt in reſpect of God, becauſe hee is altogether righteous and pure, and none euill can dwell with him.

2 In reſpect of our ſelues, becauſe the guiltineſſe thereof maketh a ſeparation, and pronounceth a diuorce betweene God and man.

3 And thirdly, in reſpect of ſinne it ſelfe, which is a moſt vgly monſter, proceeding from the Diuell, for the finall and perpetuall deſtruction of all ſuch, as impiouſly and wickedly doe liue and dy therein.

Pierij Aphoriſ. Hieroglyph. 19

As the grim looke of a ſterne Lion will make you afraid, though he come not neere vnto you : ſo the view and ſight of ſinne, muſt breed in you a loathing deteſtation of her vgly fouleneſſe, though ſhe want power and ability to take hold of you, to doe you any harme. And you muſt flee from the alluring enchantments and prouocations of ſinne ; as the Elephant (with all expedition) betaketh himſelfe to his legges, as ſoone as he heareth the grunting of a filthy ſwine.

A fooliſh man delighteth in a ſinfull life, becauſe his outward ſenſes are pleaſed with the vanity, and with the variety of his ſinnes: but he that is wiſe, abhorreth ſin, becauſe the fruits thereof are euill. Saint *Iohn* ſaith that *ſinners are ſeruants* : and St. *Paul* telleth vs, that they *are captiues* ; nay they are indeed, *the children of the diuell.*

Ioh. 8. 34. 1. Ioh. 3. 8.

It

It entreth into a man, as a conquerer taketh possession of his vanquished Kingdome; where hee will not accept of a part, but will bee Lord and Master of the whole.

It is compared to a wedge; for as a wedge at the first maketh but a little hole, but beeing further driuen, it renteth and teareth the whole wood in sunder: so sinne, at his first entrance into the heart of a man, seemeth to hurt him but a little, but proceeding further by frequentation, it begetteth in him an ardent desire (by custome) to enlarge it selfe, and so maketh him the bondslaue of Sathan.

Pierij Aphorismi Hieroglyphici. 192.

For as the little fish called *Remora* (by sticking fast vnto a ship) staieth her from sayling towards the Port where she should be: so euery sinne (be it neuer so small) will detaine and hold you backe, from those religious and vertuous courses, wherein (otherwise) you would or should walke, to Gods glory, and the saluation of your owne soule.

Philosophers doe affirme, that nothing is more fearefull then Feare it selfe. And Diuines do teach truly, that there is not any thing more sinnefull then sinne it selfe. I haue read of a kind of Serpent, which is so venimous, that by stinging the foot of a Horse onely, hee killeth the Horse and the rider also. Such a Serpent is sinne, which no sooner stingeth the body, but foorthwith it destroieth it and the soule too: it is so pestilent a disease, that it corrupteth the whole minde of him whom it possesseth, and driueth out of him all godly motions. As water (beeing powred into a vessell) doth expell the aire; and as the children of Israel did the heathen Nations, out of the Countries and Prouinces of the land

of

of *Canaan*: it ſuddenly bereaueth a man of all his former practiſed vertues, as a little axe (by few ſtrokes) cutteth downe; or as a whirle wind (with one furious blaſt) ouerturneth the greateſt and the talleſt trees, which for many yeeres haue beene growing to their perfect ſtrength and greatneſſe.

In the winter, when the warme heat of the Sunne forſaketh vs, the earth is benummed with cold, with froſts, with ſnowes, and with vnpleaſing weather. And in like ſort, when Gods grace departeth from a ſinner, his ſoule is hardned with many vices, and robbed of all vertue: yea, ſuch is the bewitching nature and quality of ſinne, that the more it plungeth men in the gulfes of their tranſgreſſions, the more pleaſure, and the greater delight they take therein. Like vnto madde men, who are vnmeaſurably delighted with the ſight and gingling of thoſe chaines, wherewith they are fettered and tormented.

Plato. It is true, that no man liueth and ſinneth not, and it is true that *Plato* ſaid: *It is better not to liue, then to liue wickedly.*

As there is no thorne without his prickles; ſo there is no man, that is vtterly deſtitute of ſinne. Yet muſt you ſtriue (my ſonne) with all your might, and with all your ſtrength, yea with your vttermoſt endeauours, to ſhake it off, becauſe the reward thereof is death, and the longer it is retained, the more hardly it is remooued: For like as a ſmall riuer, by running farre, is fellowſhipped with many other ſtreames, which at length do make him great. So ſmall offences by long continuance, are augmented by greater faults which doe concurre. It is impoſſible to bee a man, and not to ſinne; yet you muſt

Heming. de Magiſtratu.

auoid

auoid sinne as fire, because it burneth; as water, because it drowneth; as a plague, because it infecteth; nay, as death it selfe, because it mortally killeth.

Principijs obsta sero medicina paratur:
Cum mala per longas conualuêre moras.

Therefore before sinne haue gotten in you the vpper hand, you must frame your self to be like vnto a ship close below, to resist and to keepe out the temptations and the allurements of worldly vanities; and open aboue, whereby you may bee capable of the grace, and mercy, and fauour, of almighty God: who (though hee detest sinne) yet in his infinite mercy, he imbraceth a repentant sinner: as a kind mother lulleth her sicke childe louingly in her armes, though she repine at the disease.

Valerius writeth of one, who had the fit of an ague vpon him when he was borne, which neuer left him for many yeeres vntill hee died. Such an ague is sinne, which (by naturall propagation, beeing deriued to vs from our first parents *Adam* and *Eue*: by reason of their transgression in eating of the forbidden fruit, contrary to the expresse commandement of almighty God) neuer leaueth, neuer forsaketh vs, vntill by death we be depriued of this mortall life. *Valerius.*

Yet must you not (by sinning) foster in your selfe, a longing desire to sinne more, like vnto such as beeing drunken with wine, doe vnmeasurably couet to bee alwaies drinking. But contrariwise, you must bee carefull that sinne raigne not, that sinne haue not dominion in your earthly members. *Nam quot habemus vitia, tot habemus Dominos.* A little rope sufficeth to hang a great theefe: a little drosse to abase much gold: a little poison to infect much wholesome liquor: a little heresie to corrupt

rupt good doctrine: and ſo doe the ſmalleſt ſinnes (without Gods mercy) to damne your ſoule. The hearts of ſinfull men, may fitly be compared vnto ſnailes houſes, for as they haue no vacant places, to ſtore vp prouiſion enough for the neceſſary ſuſtentation of their liues, no more haue thoſe hearts any roomes at all, to entertaine any vertuous or godly motions, which would be profitable for the ſaluation of their ſoules.

Euery ſinner (as much as in him lieth) is naturally an enemy vnto God, and with the ancient Gyants contendeth to caſt rockes and ſtones againſt *Iupiter*: he ſaith in his heart, there is no God, and that his wickedneſſe ſhall neuer bee reuealed nor rewarded: But hee that ſitteth in heauen ſhall laugh him to skorne, the Lord wil haue him in deriſion.

Pſal. 14. 1.

Pſal. 2. 4.

As a man that is ſuddenly taken out of a darke priſon, cannot (without much paine) behold the bright ſhining of the cleere Sunne, no more can that man (which for a long ſeaſon hath beene enthralled in the darke dungeon of iniquitie and of ſinne) behold the faire beames of godlineſſe and of vertue, but he rather delighteth to wallow in the beaſtly and loathſome puddle of his former foule tranſgreſſions, as the ſwine doth in the mire, wherewith ſhe is polluted and defiled.

Some men there are, who (at the laſt caſt) doe ceaſe from perpetrating of ſuch groſſe and enormious ſinnes, as in former times they haue committed. 1 Either becauſe they want ability to maintaine them, 2 or power to performe them, 3 or for the ſhame, or for the puniſhment which they feare, and doe deſerue.

Lipſius 115.

But he that is vertuous, and hee that is religious, deteſteth and abhorreth ſinne as a gaſtly monſter, becauſe he

hee feareth and loueth God. The ſmalleſt ſinnes doe pricke, but great ones doe wounde the conſciences of men, and a feared and terrified conſcience by reaſon of her ſinne, is the worme that neuer dieth. Conſcience.

As a dogge, which ſecretly hath killed a ſheepe, cannot with a ſetled eie behold his Maſters face, becauſe he is guilty to himſelfe of his foule fault: ſo a man (whoſe conſcience doth accuſe him of ſome hainous ſinne towards God) cannot behold the face of his Creator, but by his bluſhing he will bewray his owne ſinne. A ſinfull conſcience (as *Iuſtine Martyr* doth affirme) is a ready witneſſe to accuſe, a ſeuere Iudge to condemne, and a mercileſſe hangman to execute him that hath ſinned, & broken the commandements of his God. A guilty conſcience is firſt perplexed with feare & terror, and is then from feare tranſported into fury, and laſt of all, it is tormented with deſpaire.

A fierce and a cruell beaſt whilſt he ſleepeth, ſeemeth to bee very milde and gentle: but beeing awaked, hee ruſheth with a ſauage violence vpon the man which troubled him, and leaueth him not vntill he haue torne him into many peeces. And ſo a guilty conſcience ſleeping on the bed of deepe ſecurity and careleſneſſe, ſeemeth to enioy a continuall feaſt of happineſſe and of peace: but being by God informed of the guiltineſſe of her ſinne, and beeing ſtartled out of her drowſie ſleepe, ſhee awaketh, and with continuall anguiſh, paines intolerable, and with perpetuall torments, ſhee laſheth and whippeth the body in which ſhee dwelleth, and ceaſeth not to afflict it grieuouſly, vntill ſhee haue murthered it with perpetuall death. *Solinus* and *Pliny* doe report, that *Otho Caſman.* 140. *Solinus.* *Pliny.*

when by too much rauening & ill digestion, the belly of the Crocodile is filled vp, and distempered with many wormes, she layeth her mouth open vnto certaine birds (which liue vpon the riuer of Nilus in the country of Ægypt) who (entring into her throat) do eat them & deuour them, by meanes whereof shee is restored to her former health. But the worme of an euill conscience is not so consumed; there are no birds that can ease her of that paine.

My sonne, to conclude this point, let it be your chiefest study, and your daily practise: first of all to serue God, then to feare him, and (in fearing of him) to abhor sinne as the greatest enemy to vertue, and the death of your immortall soule.

Quæ iuuenibus arrident voluptates, eadem irrident senes.

The sinnes of youth are pleasing for a while, but old age (waxing wise) abhorreth them as the soules poyson. *Cælum sæpe pede calcare, vitium mente calca.* And if you must needs behold sins in other men, yet looke on them as Saylers do on rocks, not to come neere them, but to auoid them. And if (of force) you must behold sin in your selfe, then looke on it as *Iob* did on his soares, with a wofull eie, or as *Peter* did on Christ his Master, when he denied him and wept bitterly. Now, that you may be the better enabled to serue God in feare, & to hate sin, which trecherously slaieth the soule, whilst flatteringly it smileth on her, as *Ioab* did on *Amasa*, and as *Iudas* betraied his Lord and Master, when he kissed him.

Iob 2.8.
Iob 16.16.
Matth. 26.75.
Mar. 14.72
Luk. 22.62.
2. Sam. 20.9.
Mat. 26.48.

Religion.

You must (with a true heart) embrace, and vnfainedly loue religion, which wil rectifie your conscience towards God: and teacheth you to magnifie him with an holy

worship,

worſhip, according to the rules and directions of his word; and to delight in vertue as in your choiſeſt loue, & to loath vice as the blackneſſe of an Ethiopian, which no waſhing can make white, which will confirme your obedience to your King and Soueraigne, and to your other ſuperiours, and make you a worthy member in a floriſhing, and in a happy Common-weale; and will order your manners generally towards all men, and your ciuill behauiour more particularly towards thoſe with whom you doe mutually conuerſe. For as *Lactantius* writeth, and *Lipſius* from him doth report, *ſola religio eſt, quæ hominum inter ſe cuſtodit ſocietatem*, It is religion onely, that maintaineth and preſerueth ſociety among men. And in another place hee ſaith, *Tolle religionem, & vita humana, ſtultitia, & immunitate eſt impleta*: If religion cleanſe not the heart, mans life will bee fully fraughted with cruelty and with folly. *Lactantius.*

Where religion wanteth, there the chiefeſt atchieuements of men are obſcured, as the Sunne is when his face is vailed, and masked with a cloude. Fiſhes muſt needes dy if the riuers bee dried vp, and ſo muſt the thoughts of men periſh, when they are not watered with the dewe, and refreſhed with the comfortable ſtreames of a religious minde and conuerſation. As *Sauls* honour was the more eminent, becauſe in ſtature hee was taller then all the reſidue of his people: ſo no man (among wiſe men) is more reſpected then he, who frameth himſelfe to be more religious then the reſt. *Cultus omnis eſt incultus, ſine cultu Dei.* A fit garment is eaſily ſhaped to ſerue a comly body, but hardly are deformed members couered by the taylors skill: ſo a man that is religious in all his waies, may (without difficulty or

doubt) be the obiect of his owne praiſe and commendation. But if hee bee irreligious, then no famous act can free him from infamy and from ſhame. A ſpent candle (loſing her flame) leaueth nought behinde but a ſtinking ſnuffe; neither doth a man (when hee dieth) leaue any thing behind him, but ignominy, and ſhame, & reproch; if (whilſt he liued) he beautifie not himſelfe with a religious life.

Heathens in their kinds were religious.

The reuerent reſpect, and great regard to religion, which (from the beginning) all Nations, and all people (though not illuminated with the true knowledge of the true God) haue had, being by the only inſtinct of nature inſtructed, that there was a diuine power, infinite and ſupreme, which both created the world, and all things that were, and which are therein: and which alſo ruled, and preſerued them, by a ſingular wiſdome, and in a wonderfull order and faſhion, made ſome of them (in their blind zeale and ſuperſtitious ignorance) to worſhip ſuch, and ſuch things, as were no Gods.

Idolatrie.

Hence it was, that ſome of them adored *Iupiter*, *Mars*, *Saturne*, *Mercurie*, and ſuch like Poeticall fained Gods. And that ſome others of them worſhipped the Sunne, the Moone, the Starres, & other celeſtiall bodies, which were created only for the vſe of man. That ſome of them haue ſacrificed their deuotions to the workes of mens hands. As the Epheſians did to the Image of *Diana:* and as the children of Iſrael (in the wilderneſſe) did to the golden Calfe: and as *Nebuchadnezzars* people did to the golden ſtatue, which he had erected & ſet vp: and as the King of Aram & his ſubiects did to the idoll Rimmon: and as the Philiſtines did vnto Dagon: and as the Medes and Perſians (vnder *Cyrus* their King) did to the image of

Act.19. Exod.32. Dan.3. 2.Reg.5.18. 1.Sam.5.

Hiſtoria.

Bel

Bel and of the Dragon. And hence it is, that the Prophet *Dauid* with a bitter taunt, reproueth and reprehendeth their groſſe and abominable follies, when hee ſaith, *The Idols of the Heathen are ſiluer and gold, euen the works of mens hands; they haue a mouth and ſpeake not, they haue eares and heare not, neither is there any breath in their mouth: they that make them are like vnto them, and ſo are all they that truſt in them.* Pſal. 135.

But contrariwiſe (my ſonne) true religion beeing founded vpon the truth of Gods word, will direct you with vnderſtanding and with knowledge, religiouſly & without ſuperſtitious blindneſſe, to adore and to worſhip the true and the liuing God. Religion.

Cyrus an heathen King, (but in his kinde and faſhion zealous and religious) was wont to ſay, that if ſubiects did religiouſly feare and honor their Gods, they would not then commit abominable ſinnes againſt them, nor hainous offences againſt their Kings. And *Cicero* doth report, that the Romans conquered more Nations, and ſubdued more people & prouinces, by the reuerent obſeruances of their religious exerciſes, then they did by policy, and by the ſword.

Where religion wanteth, there no chriſtian duty is performed for conſcience ſake: for religion is the beſt informer of the conſciences of men: where religion is not imbraced, the gouernment of Kingdomes and of Common-weales, are either neglected or ſubuerted; like as a ſhip vnder her ſailes in a tempeſtuous Sea, (wanting a cunning Pilot to direct her) is ſuddenly daſhed againſt the rocks, to her vtter ruine and confuſion.

For like as bones doe ſupport the fleſh of a mans body, and walles the building of an houſe, ſo doth religion the

the being and the well being of euery State and Common weale. And as the Moone hath the greater light, when she approacheth neereſt in oppoſition to the Sun, ſo euery mans vertues, are the more ſplendent, and the more eminent, by how much the neerer they are knit and ioyned to religion. Nothing then religion is more excellent among men, neither doth any thing in this world make vs neerer to approach vnto God himſelfe. It is therefore to bee ſought with your labour, to bee bought with your chiefeſt treaſure, and to bee protected and defended, with your deareſt blood.

Without it no noble act muſt be attempted, and with it, no ſubtill or crafty plot or practiſe, may bee taken in hand.

For ſuch things as by religion are warranted to be vertuous, to be profitable, to bee good, are (without it) neither vertuous, nor profitable, nor good.

The chiefeſt vertue which a man poſſeſſeth in this life, is true religion, which mollifieth the hard and the ſtony heart of man, and maketh him capable of Gods grace, as the Sunne or fire doth the hard waxe, making it apt and fit to receiue any impreſſion, that ſhall bee made vpon it.

Religion maketh a man warily and carefully to looke vnto his waies, and wiſely to gouerne and to rule himſelfe. It maketh perſecutions to bee tollerable, that we deſpaire not; and it moderateth our proſperitie, that by meanes thereof, we doe not wax inſolent or proud; it maketh our worldly pilgrimage a pleaſing iourney, as a good companion by his delightfull diſcourſes abridgeth the tediouſneſſe of a long way. *Berthorius* well obſerueth,

ſerueth, that the Larke, as long as ſhee ſitteth on the ground is very ſilent and ſtill, but mounting vp into the aire, and houering in the golden beames of the delightfull Sunne, ſhe lifteth vp her voice and chanteth merrily, and doubleth her various tunes, to the great pleaſure and contentment of thoſe that are partakers of her melody and ſweet muſicke: So, and ſo is it with mortall men, who whilſt they doe fix, and riuet faſt their affections and their thoughts, to the tranſitory vanities and vaine negotiations of this wicked world; they are faint, yea they are almoſt dead to all good workes. But when they reuiue their mindes, and lift vp their cogitations deuoutly vnto God, with religious motions and zealous meditations; then (and not before) their tunes are ſweet, they are delightfull, yea they are pleaſing vnto God himſelfe.

And like as the aire is the purer, the neerer it is to the worlds chiefeſt light, ſo mens deuotions are more celeſtiall and heauenly, by how much the neerer (by true religion) they doe aſcend and preſent themſelues to the ſonne of God. *Idem. pag. 15.*

And thus (my ſonne) you ſee, that when your minde is ſanctified by true religion, then religion will make it pure, and a fit receptacle and ſtorehouſe, for euery kinde of vertue; wherein you ought daylie to bee exerciſed in this world.

For without vertue your religion is but fained, your deuotions dul, and your praiers but varniſhed, and ouercaſt with an outward ſhew of holineſſe towards God, and of charity towards men. The offſpring of religion is vertue, and without vertue, religion is barren and neere vnto curſing: as was the figge tree, which yeelded no fruit Vertue. Mar. 11. 13.

fruit to our Sauiour Christ, when (beeing hungry) he sought it.

Therefore (my sonne) to the end that with a more ardent affection and longing will, you may bee desirous to be retained into her seruice, it is most fitting that you be instructed plainely what she is, that knowing her and her worthinesse, you may thinke your time to be well spent, in seeking her and in honouring of her.

Seuerall opinions concerning vertue.

Some men haue defined her to be, an vprightnesse of life, in all things agreeable vnto reason: others that shee is the habite of doing well: others that shee is the art of choosing that which is good.

De ciuit. Dei lib. 4.

St. *Augustine* saith, *That she is the skill to liue well.* And *Horace* affirmeth, *That vertue is nothing else, but the banishment of vice:* In summe, they doe all best agree when they say, that vertue consisteth in action, and that the meditation thereof without practise, is as an vnstringed instrument, whereon no man playeth.

Prudence.

Iustice.

For what auaileth it that a man is wise, if the worlds occasions be not partakers of his wisdome? What mattereth it if a mans knowledge bee exquisite, to discerne right from iniury and from wrong, if he pronounce not sentence for him that is oppressed?

Fortitude.

To what end is a mans minde and the composition of his body framed to be valiant, if (when the Commonweales estate is in perill and in danger) he be not forward to support, and to maintaine her cause?

Temperance.

And wherefore is a man temperate, if to himselfe only and not vnto others, he be a president of modesty and of sober gouernment.

He that soweth vertue shall reape honor. A vertuous man is neuer at rest, vntill (by his endeuors) he hath done good

good: Neither doth he imagine that hee hath done any good at all, except he do the beſt and the moſt good that he is able.

He ceaſeth not from any toile, if thereby he may profit others, either particularly to themſelues, or generally for the good of many, and of the Common-weale.

And though his actions bee many and various, yet they are alwaies vertuous: as in muſicke, the harmony doth ſtill remaine, though the notes, and tunes, & ſongs, be oftentimes changed. Wiſd. 19. 17.

It is not enough to boaſt of the name of vertue, without vertuous deeds and actions; for without them, the name of vertue is fitly compared to a ſhadow without ſubſtance; and like to a drop of water on the ſands or thirſty ground, which being quickly dried vp, leaueth no ſigne behind it, that it euer was.

Such men as do only deſire to know vertue, and not to practiſe her in their deeds, may fitly bee compared vnto children, who doe delight to knocke flints together, that thereby they may ſee and behold the ſparkles, but do not endeuour to make any true vſe of fire it ſelfe.

It is a pleaſing thing to be commended, but his praiſes are more pretious who meriteth them, by exerciſing of his vertues.

The practiſe of vertue, is the chiefeſt patrimony that a worthy man can expect, or ought (indeede) to deſire. *Ipſa quidem virtus ſibimet pulcherrima merces: There is no price which can counteruaile vertue.* A wiſe man placeth his contentment in nothing more, then by the actiue diſtribution of his vertues, to make himſelfe the more famous. Stillius Poeta.

Our parents may make vs rich, but it is God alone

that maketh vs to be vertuous : hence it is, that the power of Monarchs & of Kings, muſt be ſupported by the goodneſſe of their vertues : For hee is much more generous, whom his vertues, then hee whom his anceſtours, haue made noble.

Much more is he to bee admired, that ſwayeth a kingdome by his vertues, then hee that ruleth it by the onely priuiledge of his enobled and heroicall deſcent. For honors are but the ſeruants and the attendants of vertue.

If vertue be ioyned vnto Nobility, ſhee ſpreadeth her ſelfe into euery quarter, and darteth foorth her glorious beames ouer large and ſpatious Countries, as the Sunne doth his, when (with them) hee beautifieth the face and viſage of the whole earth.

And like as an artificiall carued picture, being preſented in gold, is much more delightfull to the eie, and is of a more choiſe eſteeme then the ſame, being ſtamped on iron or on ſome baſer mettall. So though in men of low degree and parentage, vertue be not without her deſerued praiſe and commendation, yet hauing her reſidence in the breaſts of ſuch as are of a generous ſtocke and progeny, ſhe is more pleaſing and ſplendent, ſhee is more honorable and more profitable to the Commonweale.

Gratior eſt pulchro veniens è corpore virtus,
Then virtues are more pretious, and more deere,
When in heroicke ſpirits they appeare.

Cominæus.265. This was the cauſe that made *Cominæus* to bee of this opinion; That wiſe men ought not ſo much to reſpect an honorable deſcent as a vertuous life.

D. Homſr. in Prax. Ieſuit. 147. For as it is much better, to drinke good wine out of an earthen pot, then vnwholeſome liquor in a golden cup,

ſo

ſo he that is wiſe, will more eſteeme of the wiſdome of a vertuous man, then of the honours and promotions of an only rich man, which hath none acquaintaince or familiarity with vertue.

Leuinius Apolonius in his diſcouery of *Peru*, reporteth that thoſe Indians and barbarous Nations, whom *Pizarrus* could not (by his ſword) violently, he eaſily conquered and ſubdued, by the diſcreet practiſe and pleaſing examples of his alluring vertues. *Leuinius Apollonius, 46.*

Imitur ſola virtute poteſtas. *Lipſ. 59.*

That command and that authority is moſt ſoueraigne, which deriueth her power from vertue.

Vntill *Alexander* the great waxed proud and drunken, he wan more prouinces, ſubdued more kingdomes, and conquered more people, by the practiſe of his admirable vertues, then he did by the vndanted boldneſſe and courage of himſelfe, and of his valient men of warre.

Neroes vertues (when hee firſt began to raigne) gained him the due report of a moſt renowned Emperor: and *Octauius Cæſar* was neuer ſirnamed *Auguſtus*, vntill his experimented vertues crowned him with that immortalized dignity and title.

So profitable is vertue, that ſhee muſt bee followed, and ſo amiable is ſhee and ſo louely, that ſhe muſt be imbraced. She maketh her ſuters of poore men to become rich; of rich men ſhe maketh Nobles, and of Nobles ſhe createth Kings, and Potentates, and Emperours of the world.

A vertuous man cannot bee miſerable in any fortune, nor vnfortunate what chance ſoeuer happeneth: for vertue ſupplieth all wants, and ſwimmeth with vs in euery ſhipwarcke.

If wee bee ſicke, it mattereth not much, though our

friends do forbeare to viſite vs, if at that time, the true remembrance of our vertues do keepe vs company: neither will it be grieuous vnto vs to die in our beds, if our vertuous life warrant vs, that we die not in our ſinnes.

Pythagoras affirmeth, that riches are no ſure pillars, and that glory is vncertaine, that beauty fadeth as the flowers in the fielde, and that honours haue no long continuance, but vertue (ſaith hee) is a ſtrong anchor, which holdeth vs from danger in euery ſtorme, you muſt not therefore hunt after thoſe things that bee moſt pleaſing, but after ſuch onely as are moſt vertuous; and you muſt vnderſtand (if you will effectually know any thing) that he hath liued vnworthily, whoſe fame, vertue hath not reported to poſterity: and death is neuer ſuddaine nor feareful vnto him, who hath liued vertuouſly and well. Therefore to conclude this point, that you may liue well, and die well, and that after death your fame may liue, and (as your children) ſuruiue you beeing dead, loue vertue for her owne ſake, and practiſe her for the benefit of your ſelfe.

Shee is the wife (my ſonne) whom you muſt wedde whilſt you are young, if you expect that your good deeds ſhall grow vnto any maturity and ripeneſſe, when you are old.

This is the Miſtreſſe whom you muſt ſerue in your tender yeeres, as an apprentize, if (by her) you will be made free, and receiue profit and reputation, for your wages and ſalarie when you are old.

In iuuentute cernuntur virtutis flores, vel fructus nunquam. The Autumne cannot ſee the fruit of thoſe trees, whoſe bloſſomes the ſpring time neuer ſaw.

If you begin not to loue vertue in your youth, it will be

bee a harsh thing for you to wooe her, when the threed of your life shall be rentred and drawne foorth, almost to the vtmost length.

Qui non est hodie, cras minus aptus erit, if your youth be moistned with her delightfull liquor, your age will alwaies retaine and keepe the sweet sauour thereof: and if (whilst you are yongue) you entertaine her for your acquaintance, the whole course of your earthly pilgrimage will then bee accompanied with her, as with a faithfull friend.

Vir sapiens is est, qui non patitur vitam: & Iuuentutem, inter iocos, & somnum affluere: and he is truly wise, who being yongue, resolueth to attempt nothing, but that which by vertue, hee shall bee counselled and aduised to take in hand.

For her directions are religious without hipocrisie.
They are true without falshood.
They are plaine without dissimulation.
They are vpright without fraud.
They are honest without wantonnesse.
They are temporate without excesse.
They are graue without lightnesse.
They are constant without wauering.
They are confident without feare.

Viaticum tibi (fili mi) ab Adolescentia ad senectutem, virtutem compara. Diogenes Laertius.

From youth to age, let vertue bee your passage, as a bridge is from the one side of a riuer to the other. So shal your young yeeres be respected by the aged, and so shall your old age be a president of vertue vnto those that bee yongue.

Now as it is not enough for a man to possesse great store

ſtore of ſiluer and of gold, vnleſſe he be alſo taught and inſtructed, by the rules of bounty and of liberality, how to diſpoſe it well. So it is not only requiſite, that a man bee vertuouſly inclined, but hee muſt likewiſe bee furniſhed with learning and with wiſdome; whereby he may bee able to make a profitable diſpenſation and diſtribution of his vertues, for the good of himſelfe and of other men.

Learning.

Wiſdome.

Prou. 19.8. This made *Salomon* to ſay; *That hee that poſſeſſeth vnderſtanding, loueth his owne ſoule: and keepeth wiſdome to finde goodneſſe.*

For like as a warlike Galley, ſwimmeth ſmoothly in her perfect ſtrength againſt her enemies, beeing winged with her Oares on either ſide, but (beeing maimed vpon one of them) can hardly defend her ſelfe. So vertue (being by learning and by wiſdome, as by her harnesbearers mightily ſupported) marcheth as a ſtout champion into the worlds fielde, and fighteth a ſtrong combat againſt wickedneſſe and ſinne. But beeing depriued of one of thoſe her helpes, ſhe maketh a weak reſiſtance (not without much difficulty) to preſerue her ſelfe from danger and from ſpoile.

Learning. Concerning the neceſſity of being learned, (for the better practiſing of religion, and of vertuous actions) you muſt know, that without learning, you ſhall bee vnprofitable to the Common-weale, as a ſhip is to the Merchant, if (irrecuperably) ſhe be moared, and grauelled in the ſands.

He which walketh in darkneſſe, ſeeth not whither he goeth, neither can you, if you want learning (by reaſon of your ignorance) direct your owne waies. *Learning is*

Eccleſ. 51.28. *of ſo great a price, that you muſt get her with a great ſumme*

of

of monie, for that (by her) you may possesse much gold.

There is gold (saith *Salomon*) *and a multitude of pretious stones, but the lippes of knowledge are a pretious iewell, it bringeth such as keepe her companie before great men. And if you doe exalt her, she will exalt you againe: A wise heart getteth knowledge, and the eare of the wise seeketh learning.* She findeth many fooliſh, whom by her precepts ſhee maketh wiſe: ſhe findeth many men poore, whom in ſhort time ſhee placeth vpon honours throne; ſhee findeth many men vitious, but by her inſtructions, ſhe maketh them in godlineſſe and in vertue, to ſurmount others. Pro. 20.15 Prou. 18.16. Prou. 18.15

By learning, the King himſelfe, and his Nobles, are enabled to know God, and to rule the heady multitude; wiſely perſwading, or enforcing them to obey. *Fortuna Cræſum facit: Minerua Platonem*; Fortune may make men rich, but learning maketh them wiſe.

Marcus Aurelius, the Emperor of Rome was wont to ſay, that a Prince ought not to content himſelfe with ſo much learning as one man hath. But he aduiſed him (by ſtudy) to endeuour to know as much as many men did; becauſe he ruleth and gouerneth, not one, but many.

And *Alexander* the Great, eſtimated learning at ſo high a rate, that hee was much offended with *Ariſtotle* his ſchoole Maſter, becauſe hee had publiſhed to the worlds view, thoſe notable precepts wherein hee had inſtructed him ſaying, that hee more deſired to excell others in knowledge and in learning, then in authority and power. This ſingular and extraordinary loue which hebare vnto learning, made him to carrie with him in his wars, all *Homers* wo kes, in a curious and coſtly casket, which hee found among the richeſt and beſt iewels, which hee had taken from *Darius* the great *Plutarch. in vita Alexand.* 676. *Idem.*

King of the Persians. *Leo* a King of the Romans, was so great a Patron, and so effectuall a louer of learning, that he wished often, that he might once be so fortunate, as to conuert the wages of his Souldiers, into stipends for learned men.

Plutarch in vita Paul. Æmil. 260. *Paulus Aemilius* that noble Roman, who ouerthrew in a fierce and cruell battell *Perseus* the King of the Macedonians, refused to see the riches and the treasure of his conquered enemy, because hee would not couet it; and would not permit his owne sons to take any thing which belonged to him, but his bookes onely, by whom their mindes and their vnderstandings might be adorned and beautified, with learning and with knowledge.

Idem in vita Catonis Vticen. pag. 776. When *Cato Vtican* in vacation times, and at his best leasure, went to recreate himself in the Countrie, he vsed to carry thither with him, the best Philosophers, and his choicest bookes.

Idem in vita Demosthenis. pag. 847. And *Demosthenes*, to the end that his acquaintance & neerest friends, might not (by carrying of him abroad according to their custome) withdraw him from his study, and from his bookes, caused the haires of his head to be shauen off.

To one, who asked of *Thales* the Philosopher, who was happy? he made this answere, *Qui corpore sanus est, Fortuna Dives, & Animo eruditus*: Hee that is healthy, wealthy, and learned.

Plato admired and wondred, how men would loue and seeke after learning, if they knew her? And *Constantine* the great made many lawes, for the furtherance of learning, and for the aduancement of learned men.

Hartin. Schedell. 248. *Alphonsus* King of Aragon, so greatly loued learning, that hee omitted not his hard studies in his most dange-

rous

rous wars. And *Plini* the ſecond, ſo inwardly affected it, that hee would willingly and diligently reade all bookes which were publiſhed: affirming the time to bee loſt, which was not ſpent in ſtudy, and that no booke was ſo bad, but that ſome learning and ſome inſtruction, might be gotten in reading of it. *Idem pag. 111.*

And *Pythagoras* the great Philoſopher, was wont to ſay, that men ought to bee more carefull, by learning to expell ignorance out of their mindes, then by phyſicke to purge the diſeaſes of their bodies. *Idem pag. 61.*

Empedocles ſaid, that a wiſe man (aboue all things) ſhould long for future happineſſe, contemne vncertaine riches, and adorne his minde with learning and with knowledge. *Idem. pag. 71.*

Albertus Magnus, albeit (that for his great learning and wiſdome) hee were aduanced vnto many dignities, and created Biſhop of *Ratisbona*; yet (finding his Epiſcopall imploiments, to be daily impediments to his ſtudies) he reſigned his place and office to another, that in a more priuate courſe of life, hee might make himſelfe the more familiarly acquainted with his bookes. *Idem. pag. 114.*

It is reported of the Emperour *Charles* the fourth, that on a time hee continued more then foure houres in the ſchooles of the Philoſophers, haukening (with ſuch contentment, and with ſuch delight and pleaſure) to the ſerious and skilfull diſputations of thoſe learned men, that he forgat his dinner, and thereby (in ſome ſort) diſpleaſed ſome of his Noble men. So that one (among the reſt) being more forwards then others were (couertly to reproue him for his long ſtay) told him, that his ſupper was ready. But the good Emperor mildly anſwered him thus: My ſupper indeed is ready, ſo is not thine, *Idem. pag. 231.*

meaning thereby, that the exerciſes of the learned, were as pleaſing to his mind, as meats and drinkes were to the others belly.

Infinitely therefore deceiued was *Licinius* the Emperour, who groſly did affirme, that learning was the poyſon and the ruine of the Common-weale. *Scientia non habet inimicum præter ignorantem :* Learning hath no greater enemy then ignorance : and ſo was *Alacicus* King of the Gothes deceiued, when hee would not ſuffer his ſon to be inſtructed in learning, becauſe (as he ſaid) it would make him faint hearted, and a coward : and ſo was *Lewis* the eleuenth the French King much deceiued ; who (in a skorne of learning and of learned men) would often ſay, that his ſonne ſhould onely learne this one ſentence in the Latine tongue : *Qui neſcit diſſimulare, neſcit regnare:* He hath not learned to rule, and to gouerne well, who hath not learned artificially to diſſemble, to cozen, and to deceiue. Nay rather it may be truly ſaid, that without learning, it is a hard matter to bee a King : but to bee a learned King, it is to be a worthy, and a renowned King indeede. For like as grafts, being incorporated into the beſt ſtocks, do bring foorth the beſt, the moſt pleaſing, & the faireſt fruit ; ſo learning being ioyned vnto heroicall and princely nobility, or with gentry, produceth rare effects, and maketh ſuch (as do poſſeſſe her) truly noble, and deſeruedly to bee reſpected and aduanced aboue other men.

Iuſtine.

Plutarch ſaith, that the benefit which men doe get by meanes of their learning, is very great : For it teacheth ſuch as by nature are rude and rough, by the rules and compaſſe of reaſon, to be courteous & ciuill ; and rather to bee contented with a meane eſtate, which promiſeth

Plutarch in vita Coriolani. pag 221.

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much ſecurity and peace, then to affect higher dignities and eminent promotions; in whom there is neither ſafety nor certainty, nor contentment, nor eaſe.

Ignorance. An ignorant man without learning is altogether barren and drie, in all worthy proiects and deuiſes whatſoeuer, by reaſon of his ignorance; like as the Country of Ægypt is vnfruitfull, in that yeere wherein it is not watered, and made fruitfull, by the ouerflowing pride of the riuer of Nilus. He that is ignorãt hath fewer eies to diſcerne his owne good, and to preuent his owne misfortunes, then *Polyphemus* had to foreſee his owne danger.

As an Owle cannot behold the bright ſhining of the ſplendent Sunne, ſo a man that is ignorant, taketh no pleaſure in the ſociety of ſuch as are ſharply witted, and of mature iudgement and vnderſtanding.

An ignorant man (becauſe hee knoweth little) diſtruſteth much: if he be ſilent, his wiſdome is ſuſpected, and if hee ſpeake, his owne tongue is the proclaimer of his owne ſhame. If he heare other men diſcourſing wiſely, he is not thereby inſtructed, becauſe hee can no better cenſure of their wiſdome, then a blind man can diſtinguiſh of the variety and diuerſity of many colours: but if he heare men ſpeaking fooliſhly, he augmenteth and increaſeth thereby his owne folly: for his meane capacity (apprehending onely things of the ſmalleſt conſequence) is ſo benummed, as it cannot aſcend to the vnderſtanding of any knowledge or profitable learning.

A man that trauelleth in a ſtrange Country, may not be maruelled at, nor held to be vnwiſe, though ſometimes hee chance to wander out of the right way. But a man that is ignorant may iuſtly bee wondred at, becauſe hee

loſeth not his way, but his owne ſelfe. Hee walketh in darkneſſe in the brighteſt day, and is too too light in euery waighty matter.

Ignorance in matters of profit, baniſheth all hopes either of preſent, or of future aduancement, in matters of rule and of gouernment, it ruinateth that ſtate which it endeuoureth to ſupport: and in matters of religion, it carrieth mens ſoules headlong into the bottomleſſe pit of torments, and of eternall deſtruction.

An ignorant man liueth in perpetuall captiuity and in bondage: for ignorance is rancke fooliſhneſſe, and who is in deeper thraldome then a foole?

If a man be vnlearned, hee wandereth vp and downe in the intricate labyrinth of the cunning world, like to a loſt traueller without a guide, in a ſolitary and in a vaſt deſert, and as a bird without wings, or as a ſoudier deſpoiled of his armor, or as a ſhip without a director in the Ocean Sea; ſo is hee vnable, ſo is hee vnperfit in all his waies. All his conceits, and all his imaginations, are as vntimely fruit, and all his labors and his actions, are out of ioint.

Hee deuiſeth things which are vnprofitable, and putteth them in execution to his owne hinderance, and loſſe.

Learning. But he that is learned, treaſureth vp wiſdome, whereby he effecteth what hee liſteth; yea things iuſtly to bee admired, and to bee wondred at. This faire, and this louely Lady, cannot be won but by an induſtrious care, and by a conſtant ſute, and ſhe is ouertaken by ſuch only, Study. as with daily labor nnd ſtudy do follow after her. Therefore (my ſonne) if you deſire to bee her companion, you muſt (by frequent ſtudy) attempt to procure, and to win her

her loue. *Nemo enim naſcitur Artifex*, Leming is not obtained without labour, and *labor improbus omnia vincit*, as ſaith the Poet, by hard labor and daily ſtudy, we alwaies do ſtep neerer vnto learning.

Omnia dij laboribus vendunt, No excellent thing is atchieued and gotten without difficulty and paine: and learning (being ſo gotten) doth not onely make men excellent, but ſhe is (indeed) the excellency of man.

In euery day (therefore) you muſt make ſome progreſſe in the way towards learning, by your ſtudy. *Perit enim omne tempus, quod ſtudio non impartitur*; That time is loſt, which is not ſpent in ſtudy, & in ſerious meditations, for learnings ſake.

But if you bend your reſolutions (with will and ſtudy, as with the beſt and ſwifteſt hounds) to hunt, and to runne after her, your paines will be delightfull, and your labors will be repleniſhed with variety of contentment, and with pleaſure. *Conſuetudo enim facit alteram naturam*, cuſtome begetteth an habite, yea (in ſome ſort) it createth (as it were) a new nature, both in ſtudy, and alſo in all other negotiations whatſoeuer.

And when a man (by frequent ſtudy) hath found learning and vnderſtauding, he then knoweth that *ſtudioſis in otio nullum eſt otium:* A ſtudent when he is moſt at leaſure is neuer idle. This (my ſonne) is a worke of important waight and conſequence, and therefore you muſt know, that *Opere in magno fas eſt obrumpere ſomnum*. You muſt not be idle, negligent, nor ſlothfull in a buſineſſe of ſuch great moment and waight.

Moderation in ſtudy.

But neither doe I require, nor is it meet and fitting, that your ſtudies be more painefull thē pleaſing, or more laborious then healthfull. For I my ſelfe haue learned long

long agone, that *nullum violentum eſt perpetuum.* Things that are violent, haue no long being and continuance.

The prouerb telleth vs, that it is the moderate pace comes ſooneſt to the iournies end. If the ſtrongeſt piece of Ordinance be ſurcharged with powder, and with ſhot, it will ſurely breake.

A ſtrong ſhip that is ouer-laden, muſt needs ſinke. A bow kept alwaies bent, will either cracke in ſunder, or loſe his ſtrength. And a willing mind being oppreſſed with ouermuch ſtudy, will rather waxe feeble and dull, then be capable of the multitude of thoſe things, which vnceſſant labors do offer and preſent.

Gutta cauat lapidem, &c.
As ſtones are pierſt with drops of raine,
Not by their force, but often fall:
So men much learning doe attaine,
By reading oft, not reading all.

A man (not by infinite ſtudy, nor by continuall paine) is made learned, but by his moderate endeuours, duely imployed with pleaſure, and with delight.

A rule for ſtudy. Let your ſtudy therefore bee moderate, not violent, more pleaſing then painfull, that ſanity, and health of body, may (with ſtudy, and with learning) bee preſerued and maintained, *nam fruſtra ſapit, qui ſibi non ſapit:* you ſhall in vaine thinke to make your ſelfe to bee profitable vnto others by your learning, if you bee not carefull (by moderating of your ſtudies) to prouide for your owne health.

Night ſtudies hurtfull. It is true, that for the attaining of learning, *Melior eſt vigilantia ſomno:* We muſt not be ſlothfull or ſloggiſh, but we muſt watch; but not too much in the night. For night-watchings in ſtudy are dangerous and hurtfull, both

both to the wit and also to the eies: yea they are generally preiudiciall vnto the state of the whole body.

The mornings must therefore, be the choisest and chiefest times, in which I counsel you to spend and to imploy your labors in those studies, and in those proiects which by your religious, learned, and honest tutor, shall (for your best furtherance in knowledge, and in learning) be appointed to you; which times (I am right well assured) you can with the more facility and alacrity imploy therein, because you haue heretofore been trained and inured so to doe, by the prouident care and directions, of your last sufficient and kind schoolmaster.

Morning studies profitable.

Mr. Hanibal Gamon.

Mr. William Periman.

The next pillar vpon which true vertue (as on an immoueable rocke) is founded and established, is wisdome. Which *Salomon* the wisest King that euer was, *preferred before Scepters, and before Thrones, and accompted riches to be nothing, and gold to be dust and grauell, and siluer to bee clay, in comparison of her.* And doth affirme, that *hee who vseth wisdome, becommeth a partaker of the loue of God: and that wisdome doth strengthen a man more then tenne mighty Princes that are within the City.*

Wisdome.

Wisd. 7.

Eccl. 7. 21.

The Heathen Philosopher beeing ignorant of the true God, and guided only by the light of nature and of reason, defined wisdome to bee the knowledge of the truth, consisting in the choise of that which is good.

Ethic. lib. 2.

Cicero saith, that she is the best director of a mans life, the ioy of good society, the ground of vertue, the enemy of vice, the builder of Cities, and the founder of Kingdomes, and of Common-weales. *Isocrates* writing to *Demonicus* saith, that strength of body without wisdome, is as a sword in a mad mans hand, but hee that is wise ordereth his steps by wisdome, and by good discretion. A

wise man hath one foot vpon the land, and another foot vpon the Sea. For by his wisdome, he compasseth both sea and land, seeking out, and finding those things which are alwaies hidden from ignorant and from foolish men.

He looketh vpon the heauens, and considereth of the circling of the Sunne, the courses of the Moone, and of the Stars, the motions of the Spheres, and of the Planets, and of the rest of the celestiall Orbes, the causes of lightnings and of thunders, the generating of windes, stormes, tempests, frosts, snowes, hailes, and of the raine.

He diggeth deepe into the earths bowels (piercing almost her center) where he findeth al kinds of mettall, and of pretious stones.

He discerneth the natures of herbs, of trees, of stones, of fishes, of birds, and of creeping things innumerable, both small and great.

Hee tameth and maketh gentle sauage beasts, and reclaimeth birds from their wildnesse, he ruleth Cities and Countries, in times of peace, and in times of war, by his deuices, stratagems, plots, and policies, hee conquereth his stoutest enemies in the field.

A wise man neuer attempteth any thing against his owne will, nor is sorry for any thing that hee hath done, because hee doth nothing rashly, nor of selfe-will. Hee vnderstandeth much when hee heareth but a word, and conceiueth enough, when hee heareth but little spoken.

Sapienti omnia, licet inuia sunt, tamen peruia: He turneth aduerse fortune to his owne happinesse and blisse: and euill chances are (by his discretion, patience, and moderation) conuerted to his good.

His

His minde is not captiuated, nor enthra led with any perturbations, nor with the worlds follies, and his wit diſcerneth thoſe things which other mens eies did ſcarce ly euer ſee.

The whole world is to him but as one City, becauſe his wiſdome maketh him throughly acquainted with all paſſages, and with all occurrences whatſoeuer.

A wiſe man diſpoſeth rightly of ſuch things as are preſent, hee foreſeeth things that are to come, and remembreth (with profit) things forepaſt. *Lipſius.* 13.

He will not deceiue, nor be deceiued, he neuer thinketh that he hath found wiſdome, except he do make a commendable vſe of her. The common Prouerbe telleth vs, that a wiſe mans words do draw water vnto the mill. For he ſpeaketh not in vaine, but frameth his ſpeech to ſound and to good purpoſe. Hee thinketh it not to be ſo needfull, to know many things (for oſtentations ſake) as a few with pleaſure, and with profit. *Cic. de orat. Eſchilus.*

Daneus doth affirme, that by how much the wiſer a man is, with ſo much the more commodity and honor, he effecteth and performeth thoſe things that are committed to his charge. *Ethicks.* 335.

A wiſe mans iudgement and his diſcretion, are oftentimes ſo much applauded and approued, that the whole ſtate and the affaires of Kingdomes and of Commonweales, are committed and referred, to the managing and diſpoſing of one wiſe man. *Rom. de vit Ieſu.* 3.

And *Euripides* ſaith, that *mens vna ſapientis, multorum vincit manus.* A wiſe man is ſo potent, by meanes of his wiſdome, that he ouercommeth multitudes, and bindeth them in fetters as his ſlaues.

The true reaſon whereof, is plainely diſcouered by wiſd. 7.

Salomon where hee saith, that *God is the leader vnto wisdome, and he is the director of the wise.*

A wise man only is rich, and where wisdome keepeth her residence, there pouerty dareth not to approach, or to shew her face.

His hands doe not offend, because they are restrained from euill by his wisdome.

His eies are not betrayed, or beguiled by vanities, because his minde hath pronounced her iudgement, that all things are but vaine. His eares are not open to the enchantments of folly, because hee is instructed and resolued to neglect them, as the deceiuing sweetnesse of a Syrens song.

Psal.45.1. *And his heart despiseth and contemneth all wicked and vngodly motions, because it is still enditing of a good matter, as Dauids was.*

So that of a wise man, it is truely said, *Sapiens dominabitur astris*, and that *sapiens est ipso Ioue tantum minor*: A wise man prieth and searcheth into the secrets of the heauens, and is only inferiour to the Gods. *Yet must wee not*

Rule. *be wise in our owne opinions and conceits, for of such a one it is*

Pro.26.12. *thus sentenced: Seest thou a man that is wise in his owne conceit, more hope is of a foole then of him.* But wee must still

Selfe loue. labour to get wisdome; for one day spent in studying for her, is better imploied, then an eternitie of time, consumed in hunting after vanitie and folly.

It is reported in histories, that *Apelles* the cunning and most renowned painter, bestowed ten yeeres (by his exquisite and most curious art) to delineate and rarely to set foorth, the picture of *Venus* and her beauty.

Dares Phrigius And we may reade that the Grecians with the infinite expence of their treasury, and with the losse & death of many

many thousand of skilfull Captaines, & of renowned and valiant men of warre, spent as long a time to take, to ransacke, and to destroy the stoutly defended City of *Troy*.

The winning of such a City, is of farre lesser accompt and moment, then the enioying of wisdome: and in regard of her vnspeakable excellency, painting is but a foolish art.

Though therefore (my sonne) you spend more time then tenne yeeres, nay though you labour all your lifes daies in her study, and to obtaine her, you shall in the end reape more benefit and commendations, by those your trauels, then either those Grecians did by theirs, or *Apelles* by his. For wisdome is so faire, that none but her owne pensill can depaint her; and so impregnable, that none but they whom shee pleaseth, can assault and win her.

For wisdome commeth from the Lord, and without her you cannot (as you ought) praise, and magnifie your God. Eccluſ. 1.

Therefore (my sonne) embrace her, for shee is faire, court her, for she is louely, follow after her, for she is rich, reuerence her, for she is honorable, and admire her, for she maketh her darlings and her companions, the onely wonders of the world.

Company.

The next thing of great importance, which I counsell you aduisedly to obserue is, that you be wisely respectiue and very wary and chary, in making good choise of those, with whom you doe intend and purpose to conuerse. *Nam plærumq; tales sumus, quales ij sunt quibuscum vivimus:* Such we are for the most part, as they are, with whom familiarlie we liue, and with whom for the most part we spend our time.

The Philosophers do well obserue, that all waters (both

in temperature, in colour, and in taſt) doe answere and agree with the nature & the diſpoſition of thoſe grounds and of that earth, through which they make their ſecret paſſages and their waies.

And in like maner, men do put in practiſe thoſe things which by frequent cuſtome they haue deriued to themſelues, from thoſe, with whom they haue had familiarity and friendly dealings.

And like as it is quickly knowne, of what Country or Prouince, ſhips are by their flagges and penions, which proudly they beare higheſt in their tops.

And as the inward cogitations of a mans heart, are publikely reuealed by his ſpeech and outward actions, ſo is it plainely demonſtrated to ſuch as are wiſe, what motions doe chiefly rule and raigne in a man, by the diſpoſitions and qualities, of thoſe with whom hee dorh in familiarity conuerſe. And though (my ſonne) by Gods grace and furtherance, you may bee well inclined vnto godlineſſe and holineſſe of life, yet if you bee not matched with correſpondent company, nor doe fellowſhip with ſuch, as are in like qualities alike diſpoſed, you can no more produce into action thoſe good and vertuous things, whereunto you are by nature inclined and well framed, then a clocke can (by a due conſent with time) ſignifie the houres of the day aright, if his waights and poiſes, be not in al proportiõs anſwerable to his wheeles.

Examples. Who but thoſe hacking fencers, impudent ſtage plaiers, beaſtly drunkards, poluted maſters of damnable brothell houſes, and deſperate companions, (with whom *Commodus* the Emperour conuerſed in his youth) infected him with their looſe and abominable vices, and defiled him with all thoſe deteſtable & vnmatchable ſins, which

Commodus Imperator.

wickedly

wickedly and with greedineſſe they practiſed? Who but *Pierce Gaueſton* and the two *Spencers* (the father and the ſonne, with whoſe company King *Edward* the ſecond was too too much delighted) inticed him by lightneſſe of his life, and vnkind behauiour, to be iniurious vnto Queene *Iſabell* his vertuous wife, who (at that time was reputed to bee the goodlieſt and the faireſt Ladie in the world) and perſwaded him to contemne and to make hauocke of his Nobles; and made him at length to bee depriued both of his kingdome and of his life? *Vita. Edwar. 2.*

Who (in the raigne of King *Richard* the ſecond) but *Robert Vere* Duke of *Ireland*, *Michael* de la *Pool* his Chancellor, *William Scroope* Earle of *Wiltſhire*, *Robert Treſilian* his chiefe Iuſtice, Sir *Nicholas Brembre*, Sir *Iohn Buſh*, Sir *Iohn Bagot*, and Sir *Henrie Greene*, men of proud ſtomacks, flattering tongues, oppreſſors of the common people, contemners of the Nobility, and enricers of their Soueraigne to naughty and lewd behauiour, occaſioned the ruine and the downfall of ſo great a King (who fawning more then was fitting on their company) was by their wicked counſell, aduiſed and forwarded to put into execution and practiſe, things which were hurtfull to himſelfe, and hatefull to the Common-weale? *Vita. Rich. 2.*

Who but the vnthrifty companions of *Henry* the fift, made him a wild and a ſwaggering Prince? And what but their baniſhment, and a mutuall conuerſe with his graue and prudent counſellers of eſtate, made him afterwards to be a moſt renowned and a peerleſſe King?

And though (my ſonne) I inſtance in this matter, (as in other paſſages of this diſcourſe) vpon Kings and Princes, who (either to their vtter downfals, or to their great

great perill and danger) haue chiefly experimented the bitter effects of hard fortune, by aſſociating to themſelues lewd and graceleſſe companions, yet may you certainely vnderſtand, and infallibly conclude thereby, that not onely ſuch high and imperious Monarchs, but inferiour perſons alſo (in their ſeuerall places) will quickly bee corrupted and endangered, by the vngodly and wicked qualities of their wicked companions, with whom too familiarly they doe conuerſe.

Beware therefore of euill company, for like as a bad bird, by nature cannot bring foorth a good egge, ſo an euill companion, cannot (by his example, or by his counſell) produce in his friend any commendable action whatſoeuer.

It is farre better therefore to be ſolitary and alone, then to be ſorted with wicked company: For as a red roſe being ſmothered in the ſmoke of ſulphur, loſeth her faire colour, and doth aſſume another, which is a counterfet and a falſe white. *Perch. Reduct. Moral. 16.*

So a vertuous man, frequenting the ſociety of badde companions, loſeth his former vertues, and blemiſheth himſelfe with the vnperfit die of impiety and ſinne. It is impoſſible to touch pitch, and not to bee defiled therewith.

A man cannot lie among dogs, but hee ſhall be ſtung, and bitten, and troubled with many fleas.

Neither can a man haunt, or vſually frequent the company of ſuch as are euill, and himſelfe remaine vertuous and good.

It is more ſafe for an Aſſe loaden with gold, to lodge among theeues, then it is for a vertuous man to engage himſelfe as a familiar companion, to liue among ſuch as

are

are godlesse and vniust.

For like as the Sunne is of himselfe cleare, beautifull, and pure, and comforteth all liuing creatures with the nourishing and fruitfull influence of his glorious beames, but hurteth often times, if it be in coniunction with a planet, which is malignant and vnfortunate; so though a man bee of himselfe vertuous and wel disposed: yet if he be tied and bound, if he be linked; and locked fast to the lothsome society of a lewd and of a bad companion, he shall (together with him) runne into many mischiefes, and into many dangers; as *Partridges* doe vnwisely follow one another into the fowlers net, to their owne perdition and destruction.

It is the nature and property of sicke men to loue them best, who doe giue vnto them and bring to them, such things, as (most greedily) they doe desire; though they doe much augment and encrease their sickenesse and their griefe thereby.

And so it is the quality of many men, who are not vertuously and well enclined, to affect most of all such men as are of all others worst disposed, and doe sooth them in their vanities, and in their grosse and palpable follies. Though (indeed) such glozing, and such hatefull flattery, doe daily (with their sinne) augment their shame. But contrariwise, a prudent man ma- *Idem. 61.*
keth his companion to bee wise, as a pleasant spring moistneth, and fructifieth those grounds which doe next adioyne vnto her. And like as that part of all kindes of flesh tasteth most delicately, which lieth nex vnto the bones; by reason of the sweetnesse of the marrow that is in them, so the dearer and the neerer wee bee vnto honest and vnto religious and good com-

companions, the more commendable and praiſe-worthy will our actions bee by reaſon of their choiſeſt qualities and vertues.

A faire morning commonly betokeneth a faire and a pleaſant day; and the good company which a man frequenteth, is a ſtrong argument that hee is diſpoſed well. It is for Painters to deuiſe for their pictures ſuch viſages and ſuch faces as they pleaſe; but you may not chuſe whom you liſt for your familiar conſorts and companions.

But like as good wine is to be choſen by the ſmell, and by the colour, and by the taſte; ſo muſt you chuſe your companions by their Religion, by their Wiſdome, and by their Vertue.

Rule. And though (perhaps) you may iuſtly find ſome fault in them: (*Nam nemo eſt qui omnibus horis ſapit*) yet may you not againe forſake your companion if (in his chiefeſt parts, and in his generall diſpoſition) he be vertuous and good; no more then you can truly condemne the right, and the good vſe of a knife, or of a needle, becauſe peraduenture, the one by a miſchance hath cut your hand, and the other prickt your finger.

Let this ſuffice (my ſonne) for the beſt rules, and for the chiefeſt inſtructions, which I am able to giue, and to preſcribe vnto you, concerning the electing and the chuſing of your familiar companions, with whom Friendſhip. you do intend familiarly to ſpend your time. Now as it is exceeding neceſſary, that you bee right well aduiſed in the choice of ſuch companions, as (by their wiſdome and good example) may make you a happy partner of their vertues; ſo is it as needfull that ſome of them bee reputed, nay rather, that ſome few of them bee indeede

your

your inward friends: for in the fruition of the loue of such will consist a great part of your contentednesse in this life.

For your true friend oftentimes will preuent the causes of your misfortunes; or else (by his good aduice and counsell) he will either expell, or at least mitigate the vehemency of your sorrowes.

His mutuall exchange of loue for loue, will augment your ioyes, and plentifully powre into your bosome, those comforts which most of all you want, and doe desire.

The presence of a faithfull friend will make you (in some measure) to smile at your aduerse fortunes; and wil so qualifie their bitternesse, that thereby they seeme to be lesse, then indeed they be. *Multa quæ nos non possumus animo, amico superamus mala:* A friend will teach with patience to endure calamities, which otherwise you shall not be able to digest.

If your estate bee small, by friendship it will encrease; and though it be very splendent and eminent aboue others, yet the want of faithfull friends will soone impaire it, and make it heauie and burdensome vnto vs.

The longest iourney will seeme to be but a common walke, if you be fellowshiped with a faithfull friend; and if you seeke for a matchlesse treasure, you shall surely find it, if you finde a constant friend: and of all other men, you shall bee most miserable, if you haue not such a one.

An ordinary companion, if he doe but slightly fancie you, will assist and aide you in your aduersities, if they bee but ordinary and common; but a sure friend

is tried both in matters of choiſeſt conſequence, and of greateſt danger. In euery ſociety, ſome there are that will aduenture ſome part of their ſubſtance, and of their ſuperfluity and ſtore, to doe their diſtreſſed companion ſome little good. But a tru & a faithful friend recokenth not of al his poſſeſſions, nor of al his goods; no he eſteemeth not his owne liberty, nor his life; if (by the loſſe of them) he may preſerue and keepe his friend, whom he inwardly loueth. From like important harme, it therfore behooueth you much (*My ſonne*) that in the choiſe of thoſe you entertaine to be your friends, you doe obſerue (aboue other) principally theſe rules.

Rules touching friendſhip.

Firſt of all, that your friends nature, and his qualities, may in ſome proportion haue a ſimilitude, and a reſemblance with your owne, for in thoſe two reſpects, ſo neere ſhould your friend bee, like vnto your ſelfe, that when you looke on him, you muſt ſuppoſe and thinke, that his picture is your owne, his will muſt agree with yours, and yours muſt conſent with his, what he doth loath, you muſt refuſe, and what hee delighteth in, you muſt eſpecially embrace; except reaſon doe perſwade you otherwiſe, and that thereby you can reclaime him from his error: for in all precepts, and in all rules, concerning the chooſing, and the vſing of a faithfull friend, all things muſt bee ſeaſoned with *Religion*, with *wiſdome*, and with *vertue*, for without them there muſt bee no friendſhip, nor any yeelding to the affections, inclinations, or motions of your friend. Secondly your friend may not conueniently be your ſuperior, except he (being ſo) will be contented, and pleaſed (for friendſhips ſake) to make you his companion, and will repute you to be his equall. *Amicitia enim*

One minde betwixt friends.

Equality among friends.

eni n aut pares facit, vel quærit. Except it bee amongſt equals (either indeed, or elſe by mutuall acceptation) there is no true and faithful friendſhip.

Thirdly when you haue gotten a faithfull friend (which is as rare a nouelty as a blacke Swan) you muſt together (with him) haue but one heart in two bodies, & you may not ſuſpect him to be vncanſtant, faithleſſe, or vntrue, for ſuch hatefull iealouſie deſtroieth friendſhip. No Iealouſie in friendſhip.

Et ſolem videtur è Mundo tollere, qui tollit Amicitiam.

He ſeemes of Sunne the heauens to depriue,
That from the world true friendſhip ſeekes to driue.

Fourthly, you muſt not ſuffer your friend to flatter you: *Nam nulla eſt in Amicitia peſtis grauior quam adulatio*, There is not a greater enemy vnto friendſhip, then baſe and ſeruile flattery. No flattery in friendſhip.

For a flatterer ſeemeth to fawne vpon his friend, when (for his priuate commodity and gaine) he could bee contented to ſpoile him, if he might. As a Bee hath hony in his mouth, but ſtingeth with his taile: So a flatterer ſpeaketh ſmoothly when miſchiefe is lurking in his double heart. He beareth water in one hand, and carrieth fire in the other, hee hath roſes in his mouth, and thornes and prickles in his breaſt. Flattery.

He frameth his glozing ſpeeches, to ſerue his owne turne, without regard whether his words be true or falſe.

He maketh an *Elephant* of a Flie, and his tongue waiteth vpon vntruth, as a Noble mans horſe doth for his maſter at the Court gates. His flattery hurteth more then a mad dog, which biteth cruelly, and when hee ſpeaketh faireſt, then is there greateſt cauſe of feare.

Sæpe latet molli coluber ſub graminis vmbra:

In greeneſt graſſe Miſchiefe to worke,
A ſtinging Serpent oft doth lurke.

Mantuan. 138.

Kings by ſuch Traitors are ſooner ſupplanted, then ſubdued by their open enemies, and inferior perſons are more often beguiled by ſweete, then by bitter words.

A flattering friend will ſalute you with his hat, when his heart deuiſeth how hee may depriue you of your head. Such a flatterer, and ſuch a fained friend was *Cicero*, who (whilſt he followed *Pompey* in his ſucceſſull warres) diſdainfully depraued *Cæſar*, to magnifie and to extoll *Pompeyes* honour. But when *Cæſar* had ſubdued *Pompey*, and compelled him by flight, to meete his owne death in *Egipt*, he then exalted *Cæſars* name aboue the moone. But aſſoone as *Cæſar* was murdred by *Brutus* & *Caſsius* in the Senate houſe, he publikely ſcoffed at him, and reuiled him as the capitall enemy, and arch-traitor both to the people, and to Rome it ſelfe.

Theatrum Mundi.

Sleidan de quatuor Imper. 32.

As it is an vnworthy thing, that a man ſhould liue onely to pleaſe himſelfe: ſo is it hatefull vnto honeſt men, that any man ſhould liue to be pleaſing by his flattery vnto others.

Such flattering friends *Alphonſus* king of *Aragon* could not endure; who being asked, *Qui fuerunt ſibi conſiliarij fideliſsimi*, who were his moſt faithfull friends and counſellers? made this anſwer, *Mortui ſcilicet libri, qui non adulantur*: Such as are *Dead* (quoth he) meaning thereby his bookes, who would not flatter him.

Tiberius would not permit a knowne flatterer to call him king, or Emperour. And *Caligula*, not as a Tyrant, though hee were a hatefull one; but as an Emperour, regardfull to preſerue his ſtate and perſon from ruine

ruine, and from deſtruction, commanded that all his courtiers and attendants, which were addicted to ſeruile flattery, ſhould be put to death.

By daily experience wee are taught, that *Adulatores ſiunt ex lingua & ventre*, flatterers are compoſed onely of a tongue to ſpeake ſmoothly, and of a belly which muſt be pampered, and ſtuffed vp with ſuch viands and coſtly dainties, as may be catered and prouided by the labor of the tongue.

Now as you may not admit him to be your friend that flattereth you, ſo muſt you bee carefull to foreſee, that your ſelfe doe not diſſemble with your friend. No diſſimulation in friendſhip.

For a diſſembler offendeth not through ignorance againſt his will, but with a reſolued purpoſe to cozen and to deceiue; and vnder a falſe pretence of honeſty and of truth, hee ſhadoweth groſſe hypocriſie; whereby hee winneth oportunity to put in practiſe (without ſuſpition or ielouſie) ſuch villanies, as haue beene contriued in his double heart. Such a diſſembler was *Lyſander*, who purpoſing to make hauocke of the Græcians, willed them to preſerue their liues within the City of *Athens*, for that hee intended to waſte the Countries abroad, and would deſtroy all ſuch as hee found in them: by meanes whereof, multitudes of credulous people (beleeuing that he purpoſed to ſhew fauour vnto that City, and vnto all ſuch as ſhould bee therein) repaired thither. But forthwith he girded them round about with his *Lacedemonian* army, and with a mercileſſe ſiege, ſuffering none to iſſue forth; by reaſon whereof, greater numbers of the *Athenians* were more quickly waſted and conſumed by mortality and famine, then all his forces could in a longer time haue deuoured

Luther ſuper Galath. 190.

Plutarch in vita Liſandri. 453.

pag. 449. deuoured with their ſwords, whereat hee boaſted ſcoffingly, and ſaid: That when a Lions skinne would not ſerue the turne, a Foxes muſt, ſuch a fained, and ſuch a diſſembling friend, is worſe then an open enemy, for as *Antiq. Iudæorum. lib. 6.* *Ioſephus* doth affirme, in the profeſſed maliciouſneſſe of an enemy, a man findeth the one halfe of his comfort, but the ſecret enuy of a diſſembling friend cannot bee quickly diſcouered, or auoided.

Bercho. Reduct. Moral. 123. Such a fained friend (holding with the hare, yet running with the hound) is fitly compared to a comet, which by her lucid light ſeemeth to bee a planet, but being none, is ſoone extinguiſhed and vaniſhed quite away.

Such a friend (like to the Sommers Swallow) affoordeth his helping preſence, in the hot Sun-ſhine of proſperity, but betaketh himſelfe to a wilful exile, and baniſhment, when aduerſe fortunes do enforce his friend to deplore his caſe, and to implore his helpe.

Such a friend (to fit his owne purpoſe, and to ſerue his owne turne) inclineth his vnſetled affections to all manner of purpoſes whatſoeuer. As a ducke doth hers when (for food and ſuſtenance) ſhe goeth on the land with beaſts, and ſwimmeth in the water with fiſhes, and flieth in the aire with birds.

A diſſembling friend in the outward ſhew is faire, ſpotleſſe, and without any blemiſh, like vnto a ſwan, but his inward parts doe giue ſmall contentment, either in taſte or in colour, that is to ſay, in honeſty, or in loue. A ſhadow plainly repreſenteth the ſhape of the body of a mã, yet it altogether wanteth ſubſtance, & a diſſembling friend ſeemeth to be ſuch a one as wil be ready, and very forward to performe all neceſſary and fitting ſeruices

ces to his friend, but his dissembling and double heart will not permit him, when times and occasions do require, to doe him any good, such a dissembling friend was *Ptolomey*, *Dionisius* king of Egypt vnto *Pompey* promising vnto him many gracious fauours, when he fled for succor to him, but to gaine *Cæsars* loue, & fauour, he secretly depriued *Pompey* of his life. *Stedan de quatuor Imperijs.*

A dissembling friend looketh vpon his friend (as *Leah* did) with a squint eie, & seemeth to be such a one, as indeed he is not, for as a barge-man turning his face one way, roweth another, so a dissembling friend, hath hony in his mouth, but poison is in his heart.

He is like vnto the glow-worme, which in the darkenesse of the night, seemeth to bee fire, but is none, for hee promiseth faith and fidelity, when as his best thoughts are fraughted with hypocrisie, & al his imaginations are contriuing how he may deceiue.

Therefore this short discourse, which so plainly describeth the folly, and the vanity of such false and fained friends (*My sonne*) beware, beware, I say, that you dissemble not with your friend, for no dissembler loueth constantly, and where there is no constant loue, there true and faithful friendship can take no place, nor beare sway.

And when you haue enricht your selfe with so inestimable a treasure, as faithfull and honest friends are, then be you right well aduised, that you take not hold vpon small and trifling occasions, to estrange your self from them, but let this resolution abide & dwel with you: *That such as loue you as their friend, cannot abuse you as their foe: and that such as doe affect you in their hearts will not willingly offend you with their tongus, nor hurt you* Friends must not bee forsaken for trifling faults.

with their hands, and that though by meanes of vnaduiſed raſhneſſe, they happen to doe you ſome wrong, yet they will aduiſedly reforme, and amend their faults, Humanum eſt errare: it is an incident to the frailty of may, ſometimes to ſpeake, and ſometimes to doe amiſſe.

A skilful *Hunter* wil not put awa an cunning *Hound*, becauſe he hath a little faulted in hunting, and ſtraied from the game. A ſtrong ſhip is not by and by forſakē and lodged in her dock, becauſe now and then ſhe is ſearched, and pierced with ſome leake.

A good horſe is not ſuddenly caſt off, becauſe he hath once or twiſe by a misfortune ſtumbled, and fallen to the ground.

We muſt not get friends to gaine by them.

Nor may a faithfull friend be abandoned, though ſome times his actions be not in all points anſwerable to our wils.

Neither muſt you aſſociate to your ſelfe *good friends*, in hope to make ſome profit & gaine by them, for vnto a faithfull friend, it is much better to giue, then to receiue, or to take any thing away frō him, & in your bounty to your faithfull friend, you ought to imitate the *Fields*, who do reſtore to the husbandman, a greater encreaſe of benefit, then they did receiue frō him. *Couetouſneſſe ſaith S. Paul, is the roote of al euill*, but that *Couetouſneſſe*, which tempteth a man not to loue his friend, but for gaine and profit ſake, is the worſt fruite that proceedeth from a *Couetous* minde.

1. Tim. 6. 10.

No man wil be willing by ſiniſter means to deceiue himſelfe of his owne goods, a mans friend is himſelfe, therefore he that deceitfully taketh any thing from his friend, vnwiſely taketh it from himſelfe.

As vertue is to be loued, onely becauſe ſhe is vertue,

and

and for her owne ſake, ſo a faithfull friend muſt be reſpected, only for his owne ſake, and becauſe he is your worthy friend. Hence it is, as you may read, that many haue bin willing to haue died, yea that ſome of them haue died to ſaue their friends from the like peril and miſchiefe.

Their names are better known, then their examples practized: this therefore ſhall now ſuffice to informe you, that it is much better to enioy a true and faithfull friend, then to poſſeſſe much gold. Reueale not all ſecrets to your friend.

Now though your friēd be more thē a principal part, or member of your ſelf, yet do I counſel you to retaine your chiefeſt ſecrets of choiceſt importāce to your ſelf.

For vnto him you do commit your liberty, and your fortunes, vnto whom you doe reueale ſuch counſels, and ſuch ſecrets.

An earthquake is able to diſplace and to remooue the foūdations of the ſtrongeſt Cities, friends are not ſo ſurely grounded and founded, as Cities are, therefore leſſer cauſes then ſuch as bee miraculous, may make your friend to be your foe: no mans iudgement is ſo infallible, that he cannot be deceiued in chooſing of his friend, his own integrity is no ſufficient warrant for another mans fidelity and loue.

A good touchſtone trieth baſe copper from good & perfect gold, but an honeſt mind cannot ſo plainly diſcouer the inward intentions of anothers heart.

One wiſe man may paſſe his cenſure, and ſentence of anothers wit, if he fill his hearers eare with ſharpe and pleaſant conceits, ſauoring of diſcretion, and of learning, but whether, or no, that wit be matcht with an honeſt heart, he knoweth not, becauſe honeſty conſiſteth

eth as much in the inward thoughts, as in the outward words, or deeds. Seeing then, that to chuſe a friend which ſhal be both honeſt and faithful, there is ſuch difficulty; nay ſeeing it is almoſt impoſſible (*My Son*) let it ſuffice you, to loue your choſen friend with your heart for his owne ſake, whilſt in proofe, you find him to be honeſt, but reueale not vnto him, your chiefeſt ſecrets, nor your counſels of greateſt moment & importance, leaſt if (in the end) he prouing to be vnfaithful, you be enforced (but too too late) to repent your vnwiſe, and credulous folly.

Honeſty and whoredom.

The next thing', which (with more then ordinary affection, and vehement perſwaſions) I aduiſe, and require you to embrace, is *Honeſty* of life, the ſame being a gemme of ſo rare, & ſo ineſtimable a price, that none but ſuch as are aſſiſted by God, can purchaſe her: an honeſt life maketh a mans preſence to be both louely, & comely, as women are more amiable, when they haue neatly attired thēſelues in their looking-glaſſes. *S. Paul* affirmeth: *That our bodies are the temples of the holy Ghoſt*, & thereupon he demandeth this queſtion in ſome ſort by way of admiration, and of wonder, ſhall wee then make them the members of an *Harlot*? God forbid.

1. Cor. 6.

To liue well and to enioy a bleſſed and a happy life, is nothing elſe but to liue honeſtly, for without honeſty all our liues are polluted and defiled, as ſtreames of water muſt be corrupted, if the ſprings, from which they doe deſcend, be filthy and vncleane.

When *Salomon* (by too much experience) was inſtructed, that by his wanton conuerſation with leud & ſtrange womē, he had offēded the maieſty of his God, (partly by way of repentance for that ſinne, and partly

to

to admonish others to abhorre their society, and allu-
ring company, he could then say.

A Whore forsaketh the guide of her youth (that is, her Husband) and forgetteth the couenant of her God) that is, her solemne vow of honesty which she made in the congregation when she was maried, & then (with a surely) he was able to affirme, that her house tendeth to death, and her paths vnto the dead, that all such as goe vnto her, doe not returne againe, neither take they hold of the way of life. Prou. 2.

Then could he say, that the lippes of a strange woman drop as an hony-combe, and that her mouth is more soft then oile. But the end of her is bitter as wormewood, and sharpe as a two edged sword, that her feete goe downe to death, & that her steps take hold of hell. Prou. 6.

Then could hee giue to another this aduice. *Keepe thee from the wicked woman, and from the flattery of the tongue of a strange woman, desire not her beauty in thine heart, neither let her take thee with her eye-lids, for by means of a whorish woman a man is brought to a morsell of bread: can a man (saith he) take fire in his bosome and his cloathes not burne? or can a man goe vpon coales, & his feete not be burnt?* So he that goeth into his neighbours wife, shall not be innocent, hee that committeth adultery with a woman, is destitute of vnderstanding, hee that doth it destroieth his owne soule, he shall finde a wound, and dishonour, and his reproach shall neuer be put away. Prou. 6.

We may further reade in those his prouerbs: *That he that followeth the straight waies of an harlot, is as an oxe that goeth to the slaughter, and as a foole to the stocks to bee corrected, that her house is the way vnto the graue, which goeth downe to the chambers of death.* Prou. 7.

That the mouth of a strange woman is as a deepe pit: and that he with whom the Lord is angry, shall fall therein, that Pro. 22.

a whore

Prou.23. Prou 26. Prou.36. *a whore is a deepe ditch, and a ſtrange woman is as a narrow pit, that he who vſeth harlots, waſteth his ſubſtance, & ſhould not therefore giue his ſtrength vnto women.*

By al which deſcriptions, caueats and admonitions, that prudent and beſt experimented king diſcouereth plainly, and to excellent purpoſe, the vgly and loathſome ſhapes of thoſe beaſtly and filthy monſters, and endeuoreth to make them (as indeed they ought to be) hatefull and deformed, both in the eyes, and alſo in the hearts of vertuous, and of honeſt men.

You may alſo reade in the holy ſcriptures (al which were publiſhed for our learning, and for our inſtruction) that Deut.23. *the price of a dogge: & the price of an harlot, were reckoned and accompted to be one.*

Becauſe as a dog fawneth vpon euery paſſer by, ſo a harlot proſtituteth her ſelfe impudently to euery man that will entertaine her. When *Painters* by their art, & by their skil do draw the portracture of *Venus*, that laſciuious wanton, and *Goddeſſe* (as ſhe was termed) of vnchaſt and diſhoneſt loue, they (ſometimes) do leaue her naked, whereby is ſignified, that ſuch as do plunge themſelues in the vanity of her lewd follies, are naked and depriued of all grace and goodneſſe, and of all vertuous qualities whatſoeuer. *Imago Deorum.343.*

And ſometimes they paint her ſwimming in a quiet and in a calme ſea, noting thereby, that ſuch as do wãtonly ſolace themſelues in the ſugred delights of a laſciuious and a whoriſh life, are ſubiect, and in great peril (yea in a moment, and in the middeſt of their ſecurity and diſhoneſt life) to be ouerwhelmed with deſtruction, as a quiet and a peaceable ſea, is ſuddenly troubled with ſtormes and with tempeſtuous windes. Deut. 23.

The

The end of a laſciuious man, is ſeldome or neuer commendable and good.

He that ſaileth in *Cupids* ſhip, ſhall hardly (if euer) arriue into the hauen, or port of godlineſſe and of vertue.

Many men haue receiued their deſerued praiſe, becauſe they haue hated vncleanneſſe and wanton luſt, but the beaſtly vſe, and wicked practiſe thereof neuer yet made any man to attaine vnto true worſhip or true honour.

King Dauid (*if he had not throughly repented for that ſin*) *had beene ſhot, and pierced through with the firy dart of Gods vengeance, and of his wrath, the wicked Iudges which impiouſly, and lewdly aſſaulted* Suſannas *chaſtity* (*failing of their vngodly purpoſe, and yet falſly accuſing and condemning her were* (*by the prophet* Daniel) *found to bee guilty of notorious villany and iniuſtice, and were* (*according to their merits and deſerts*) *ſtoned to death, in the ſight of all the people. The Iſraelites in the wilderneſſe committed whoredome, and were for the ſame ſinne plagued grieuouſly with the peſtilence, and with the ſword.* 2. Sam. 12.13 Numb. 25. 2.8.9.

Among the *decemuiri* in Rome *Appius Claudius* rauiſhed *Vergina* the daughter of *Verginius* a worthy Roman, whereupon he was depriued of his office, and that authority and dignity was (for a time) aboliſhed, and taken quite away. *Plutarch.*

And *Sextus Tarquinius* the wicked ſon of as bad a father, *Tarquinius Superbus* (the laſt of the Roman Kings) by like rage and violence, rauiſhed *Lucretia* the wife of Noble *Collatinus*, for which offence, himſelfe, his Father, and all their name were baniſhed from *Rome*, and the kingly gouernment (which had continued there vnder *Hartm. Schedell. 65.* *Sledan de quatuor Imperijs.*

der ſeuen Kings for the ſpace of 244. yeeres) was extinguiſhed, and the Conſulſhip of two Senators was eſtabliſhed in ſteed thereof.

Dares Phrygius The wanton diſhoneſty of *Paris* King *Priams* ſonne, with faire *Helena*, the wife of *Agamemnon*, occaſioned the ruine and the deſtruction of the famous, and moſt renowned City of *Troy*, and the deaths of many thouſands of Princes, and of valiant men of warre. *Antonies* wanton loue with *Cleopatra* was the ruine of them both.

Plutarch in vita Demetrij. 896. The inordinate affection, which King *Demetrius* bare vnto his concubines, and to his curtezans, made him to leuy a great taxe of two hundred and fifty talents, all which hee beſtowed vpon one of thoſe wanton minions, to prouide her ſope, by meanes whereof he loſt the dutifull affections of his ſubiects, and was reckned to be but a wanton King.

Idem fo. 38.

Felicity of man. 48. *Rodericke*, ſometimes King of Spaine, filthily rauiſhed *Cuba*, the daughter of the Earle of *Cepta*, for which cauſe her father reuolted to the Mores, and incited them to inuade Spaine, which they did, and with his ſuccor and aſsiſtance became Lords ouer *Rodericke*, and ſubdued to their gouernment all his countries.

Plutarch in vita Alexandri. pag. 678. *Tymo'ea* a renowned and chaſte Lady among the *Thebans* (at the taking of that City) was villanouſly rauiſhed by a ſouldier, who (hauing done to her that intolerable iniury and wrong) demanded of her, where her treaſure was? who made anſwere that ſhee had caſt it into a well in the backemoſt part of all her houſe to preſerue it, but whilſt the ſouldier (beeing greedy to haue the ſpoile of them) looked narrowly into the well, the dedowred Lady (to reuenge her ſelfe) ſtanding cloſe behind

hind him, tooke vp his legs and threw him headlong into the well, and forthwith stoned him to death.

To abandon this beastly and loathsome sinne from the Romans, *Marcellus* (hauing subdued the *Siracusans*) placed the Temple of *Venus* at his rerurne, without the Gates of *Rome*. Signifying thereby, that all lasciuious wantons ought to be banished out of that renowned and faire City.

Yea so iealous was *Cato Censorius*, of any manner of example, that might intice others to wantonnesse and vnto dishonesty of life, that hee depoled *Manlus* from his Senatorship in *Rome*, only for that in the presence of his daughter, he had kissed his owne wife. *Plutarch in vita Mar. Cato. pag. 336.*

Much deceiued therefore was *Aristippus* the Philosopher, who (like vnto an Epicure) placed the *Summum bonum*, and chiefest happinesse and felicity of man, in the actuall exercise of lasciuious, and of wanton lust. *Niphus de pulchro & ame. 145.*

There is no earthly solace, ioy, or comfort, that can bee compared to the peace, and to the tranquility of a quiet conscience; neither is any mans conscience more ioyfull or more quiet, then his who was neuer infected or poluted with this sinne.

It was *Esaus* prophaneneſſe, that made him to sell his birth-right and his inheritance, for a messe of pottage. Gen. 25.

And it is a lasciuious mans foolishnesse and his folly, that for a short fleshly delight, and a little vaine and filthy pleasure, he will abandon the tranquility, and the peace of his immortall soule.

Therfore (my sonne) expose not the wife of your youth (I meane your virgin chastity) to the impudent and whorish enticements of a shamelesse harlot.

For all her pleasures are but paine, and all her ioies are

without true mirth, all her comforts are but ſorrowes, & her crafty baites do kill, as the fiſhers do. Keepe her therefore from you, as enemies are carefully debarred from entring into a beſieged City, and let her not come neere you, leſt whilſt you ſleepe in her lap, ſhee bereaue you of all godlineſſe and vertue, as *Dalila* did *Sampſon* of his haires, in which his ſtrength did conſiſt.

Iudg 16.

Exod.17.3. Leaue her as the Iſraelites did the land of Ægypt, but neuer deſire, nor long (as they did) to returne to her againe. Remember how temperate and chaſt *Alexander* the Great ſometimes was, who neuer touched the wife nor daughters of *Darius*, albeit that (as vnto a conqueror) they were, or might haue beene, made ſubiect to his luſt. And call to mind his wonderfull vertue, when as he chaſtly paſſed by all the faireſt women and maidens of the Perſians (whom hee had vanquiſhed) looking vpon them onely, as men vſe to looke vpon images and vpon pictures, which haue no life.

Plutarch in vita Alexand.

Idem. in vita Scip. Affric. pag.1028. And thinke vpon the modeſt chaſtity, and much commended honeſty of *Scipio Affricanus*, vnto whom (when hee had taken new *Carthage* in *Spaine*) the faireſt and the moſt beautifull Lady of all his priſoners, beeing the young wife of *Luceius* the Prince of the *Celtiberians*, was brought, that with her hee might haue ſolaced himſelfe, after his turmoiles in thoſe warres, but preſeruing her honour and her honeſty, hee reſtored her vntouched to her husband.

God knoweth all things. And thinke not that any ſecret place can hide or couer him from the preſence of almighty God, that perpetrateth that abominable ſinne.

For God that faſhioneth mens hearts, knoweth all their workes. Hee knoweth all the ſecret thoughts of men, and that they

they are but vaine. If his eies saw vs, when we were without forme. And if our bones were not hidden from him, though wee were made in a secret place, and fashioned beneath in the earth, shall he not then behold vs, being made and fashioned in our full and perfect shape? And shall hee not then discouer our nakednesse, when sinfully wee doe pollute our selues, and defile our members with harlots, and with whores? Hath God (which is omnipotent, and onely wise) planted the eare, and shall not he heare? Hath he formed the eie, and shall not hee himselfe see? Are not all our sinnes, and all our transgressions written and recorded in his booke? yea verily. The Lord knoweth the way of the righteous, and the way of the wicked shall perish. There is not a word in our tongue, but he knoweth it. Yea, God will bring euery work vnto iudgement, with euery secret thing, whether it be good or euill.

Pſal.33.15. Pſal.44.21. Pſal.94.9. God ſeeth all things. Pſalm.139. God heareth all things. Pſal.194. Pſal.1.6. Pſal.139. Eccl.12.

Sith then God seeth, and heareth, and knoweth all things, though they be spoken, or contriued, or committed and done in the most secret corners of the house. If light and darkenesse be vnto him alike, and seeing that no euill can dwell with him, beware, beware, (I say) of this deuouring and deadly sinne of damnable whoredome, the guilt whereof, wil cleaue as fast to the offenders conscience and to his soule, as *Naamans* leprosie did vnto *Gehazies* flesh. 2. Reg.5.

Runne from her therefore, as from a Lion, and from a Beare; for when she fawneth and flattereth most, she destroyeth soonest, as doth the Crocodile; and she leaueth for an inheritance for her children, shame to disgrace them, pouerty to afflict them, and Gods eternall anger and vengeance, to torment and plague them in the world to come. *Corrumpunt bonos mores colloquia praua*; *Euill words doe corrupt good manners.*

Modest talking.

Therefore bee you well aduised and very wary, that your talke and communication bee not wanton, lasciuious, or vncomely; and carefully auoid the company of all loose, and of all suspected women, and then (if daily you implore Gods fauour and his grace, for your assistance and helpe) you shall neuer be polluted nor defiled with this filthy loathsome and beastly sinne of whordome: *but you shall preserue your body spotlesse, as the temple of the holy Ghost.*

1.Cor.6.19.

Idlenesse.

And further (to the end that a luxurious vnchast life may not defile you) you must especially be carefull, that idlenesse bee auoided, and (like vnto an enemy) put to flight.

For dishonesty waiteth vpon idlenesse, as the eies of a seruant do vpon the hands of her mistresse.

It followeth idlenesse as a shadow doth the body, but if idlenesse bee exiled, then lust groweth faint, as a sicke patient doth, when by his Physitian hee is depriued of much bloud.

Barland.

Hence it is, that learned *Barlandus* in his Aphorismes saith thus: *Nulla re alia facilius obruuntur libidinis incitamenta, quam labore.* The allurements of *Venus*, and the temptations of filthy lust and of dishonesty, are not by any waies or meanes, sooner or better shaken off, then by labour, by trauell, and by paine. *Otia si tollas periere cupidinis arcus.* Lust hath no command, where idlenesse beares no sway.

Ouidius.

Quæritur Ægistus, quare sit factus adulter?
In promptu causa est, desidiosus erat.

Ægistus soone became adulterate,
When he his life to sloth did dedicate.

The

The end of such men is neuer good, who bequeathing and (as it were) sacrificing their whole time vnto idlenesse and pleasure, can do no manner of good.

Numa Pompilius to auoide sloth and idlenesse in Rome, diuided the whole City into seuerall parts, quartring them most fittingly for euery seuerall mystery and trade. *Plutarchin vita Numæ Pompilij.72.*

And *Pericles* to auoide that enormious sinne (as the roote and mother of many other vices and sinnes) sent great numbers of slothfull people into *Cheronesa*, and into the Islands of *Napos*, of *Andros* and into many other places in *Greece*, there to bee trained vp in honest mysteries and trades. *Idem in vita Pericla. p.163.*

Cymon (to the end that the Souldiers of *Athens*, should not be infeebled by meanes of idlenesse and luxury) compelled them in times of greatest peace to weare their armour, and to carry their weapons daily in their hands. By meanes whereof they not onely continued good and perfit souldiers, but were maruellously feared by their enemies. *Idem in vita Cymon.*

Licurgus made a law, that no childe among the *Spartans* should bee brought vp in idlenesse, nor bee suffered loitringly to spend his time, but should bee instructed in some good thing or other, by meanes whereof, he might bee the more capable (as hee encreased in yeeres) to bee imployed in some one or other profitable art and trade. *Idem in vita Licurg. pa.52.*

Tamberlaine, the victorious *Parthian* (who scourged *Baiazet*, the great Emperor of the *Turkes*, with the fierce fury of his reuenging hand, slaying and killing in one battell more then two hundred thousand of his men, and carrying *Baiazet* himselfe with him as a slaue, and as the Trophey of his victories in a golden cage) permitted *Hartin. Shedd. 236.*

ted no man in his armie to bee idle, by meanes whereof his campe in the fielde was ruled and gouerned as a well ordered City, wherein euery man is ouer-viewed and hardly kept to the exercising of his mysterie and trade: from idleneſſe enſueth no good effect; *Præſtat otioſum eſſe, quam nihil agere*, it is much better to picke ſtrawes, then (beeing idle) to doe nothing at all. Of that opinion was *Mantuan* when he ſaid, *Otia damnantur quæ nulla negotia tractant*, that ſlothfull and that lazie idleneſſe, is moſt of all to be condemned, which imployeth her ſelfe vnto no labour.

Qui molam fugit, fugit farinam; hee that ſcorneth to goe vnto the mill, muſt eat no bread.

The Catte deſerueth not to eat fiſh, which (being ouer curious and dainty of her labor) refuſeth to wet her foot.

Hermanni Heſſii. 73. As horſes (for our commodity and profit) are labored almoſt euery day, ſo muſt we be buſied alwaies, in one or another thing which is good.

For if a mans mind bee made dull and heauy through idleneſſe and ſloth, hee will then be altogether vnfit for any worthy attempt, and ſeruice whatſoeuer.

If after the creation of the world, God had firſt of all created man before any other of his creatures, then might he haue had ſome colourable excuſe, to haue ſpent his time in idleneſſe.

But God created man, after hee had created all his other creatures, that hee might forthwith bee imployed, and occupied in the workes of his creators hands.

It is not lawfull for any ſcholler in a grammer ſchoole to ſit idle among his conſorts and companions, but hee muſt imploy himſelfe to learne ſuch bookes, as by his Maſter

Maſter are appointed to his charge and taske.

So when the great volume and booke of the world, and of all things which are therein, is ſpread and laid abroad to each mans open view, none muſt bee idle, but euery man muſt diligently imploy himſelfe in ſuch affaires and buſineſſe, as God (his Maſter) hath committed to his care. *A ſlothfull hand* (ſaith *Salomon*) *maketh poore, but the hand of the diligent maketh rich.* Pro.10.4

A ſlothfull man hideth his hand in his boſome, and will not put it to his mouth againe, his puniſhment therefore is to begge in the ſummer, but nothing ſhall be giuen him becauſe he will not plough in the winter. When a man is idle, his mind is encombred with many variable cogitations, and ſundry thoughts, but not with any which are vertuous & good: If the aire and the ſea, were not in continuall motion, they would ſoone bee corrupted, and become noyſome in ſteede of being commodious and helpfull, for the life and vſe of man. Pro.19.24. Prou.10.4.

The fields vnmanured, will yeeld forth nothing but weedes, brambels, and thornes; an Oxe vnlaboured is moſt vnfitting for the plough.

A ſhippe not vſed will ſooner moulder and rot away, then if ſhe were ſtill imployed to that end for which ſhe was made; and hee that ſpendeth and paſſeth away his daies in idleneſſe & in ſloth (forſaking labor, and trauell, and paine,) becommeth vnapt and vnprepared for any good ſeruice and commendable action whatſoeuer, and is thereby made more inclinable vnto luxury and to diſhoneſt luſt, then a proud man is vnto pride, by gay and gariſh apparell, or then a couetous man is to his particular ſinne, by the abundant encreaſe of his ſiluer and of his gold.

Now

Niceneſſe, Exceſſe, Banqueting and Feaſting.

Now as vncleanneſſe and luſt, are augmented by ſloth and idleneſſe, ſo is it much prouoked by ſuperfluity and exceſſe in diet, and by fooliſh feaſting. *Nam ſine Cerere & Baccho friget Venus*, when the belly is ſtuffed vp and pampered with dainty meates and pleaſant drinkes, then is the wit vnable to intertaine any ſharpe conceit, and the mind vntoward and vncapable of any vertuous motion, or good conceit; *Pinguis venter dormit libenter*, the fulneſſe of the belly attacheth the whole body vnder the arreſt of idleneſſe and ſloth, and maketh it a priſoner to ignorance and to ſtupidity, and to filthy and vngodly luſts, *Pinguis venter non gignit tenuem ſenſum*: and hence it is that both the body and the minde alſo, being dull, heauy, and ſluggiſh, with ſuperfluous feaſting and banqueting, the whole man it ſelfe will eaſily bee tempted with laſciuious and vnlawfull luſt.

Sleidan de quatuor Imper.

This poſition *Darius* approued to be true, when (to encreaſe his luſtfull appetite, and to enable himſelfe the more, to performe ſuch wanton exerciſes, as with much exceſſe hee delighted in) hee procured from all forreine countries (with vnualuable expence and charge) the moſt exquiſite and skilfull cookes and artizans, that did excell and exceede others in deuiſing, compounding, and making, ſuch luſhious and luxurious meates, drinkes, ſawſes, and ſuch like confections, as extraordinarily would augment the ſuperfluous humor of his immodeſt appetite and luſtfull actions.

Plutarchs liues pa. 9, 6 & 534

The houſes of *Marcus Antonius*, and of *Lucullus* (as *Plutarch* telleth vs) ſeemed to bee the curious pallaces, and the luſtfull courts of wanton *Venus*, by reaſon of the rich furniture, veſſels of ſiluer and of gold, ſtately plaies, ſweet muſicke, delicate paſteries, coſtly banquets, rare deuices,

deuices, and the exceſſiue abundance of all things in them, that might be pleaſing vnto any ſenſe.

But becauſe thoſe vanities were allurements vnto luſt, the Maſters of thoſe ſuperfluities, were reckoned to be enemies to the Common-wealth.

More diſcreet and ſober was worthy *Craſſus*, who (albeit he were almoſt the richeſt Romane that liued in his time) yet would hee be ſerued at his table with ordinary and decent ſufficiencies, forbidding all exceſſe and coſtly diet, becauſe they incited and prouoked men to ſinne. *Plutarch in vita Craſſi. pag. 560.*

To baniſh all ſloth and voluptuouſneſſe out of *Sparta*, *Lycurgus* baniſhed all banquetings and feaſts: and in Rome ſuch as vſed them, were ſubiect to be corrected by the Cenſor. *Idem. in vita Licurgi. pa. 52. Idem. in vita Quinti Flaminii. p. 388*

But moſt of all is a man prouoked to luſt by drunkenneſſe, as *Noah*, and as *Lot* were. For drunkenneſſe (depriuing a man of the true and perfit vſe of his reaſon) maketh him brutiſh as a beaſt, and conſequently a filthy proſecuter, and an intemperate actor of ſuch vnchaſt and vncleane ſuggeſtions, as whores and harlots doe contriue. Gen. 19. Gen. 9.

Neither is whoredome the onely ſinne, which as a vile effect proceedeth from drunkenneſſe, for it produceth other vices which are hatefull vnto God and to good men.

When *Alexander* the Great was drunken, hee cauſed *Clytus* his moſt familiar friend to be put to death, and burned the renowned and beautifull City of *Perſipolis*, to pleaſe and to content the whoriſh fancy of *Thais* his wanton and laſciuious queane. *Quintus Curtius. lib. 8.* *Idem lib. 5.*

For both which wicked facts, beeing (though all

too late) better aduised, hee foolishly repented and was sorry.

De bello Iudai. lib.1. And *Iosephus* in his discourse of the Iewish warres, reporteth that when a King of the Iewes named *Alexander*, had in his conquests taken eight hundred Pharisies as his prisoners, hee caused them to be brought vpon the leades of his Pallace, and in their presence, hee made a royall feast vnto his Nobles, and (being drunke and pleasing himselfe with such mirth as was mercilesse) he caused all those prisones to be put to death, and merrily laughed at their misery. The ancient Prouerbe telleth vs, that *In vino est veritas*, a drunkard can keepe no counsell, but foolishly he reuealeth the inward counsels of his owne heart, *Aebrietas prodit quod amat cor sine quod odit.* Heereof *Iosephus* himselfe had good experience; for hauing receiued by a bold souldier, a smoothing letter from certaine persons, who (not louing him) had (he supposed) conspired his destruction and his ouerthrow, and not preuailing (by any kind entreaty or faire promises) to vnderstand the truth thereof from that vndaunted messenger, *Iosephus* (pretending high fauour and extraordinary loue to that souldier) inuited him for money to carrowse in wine, which when he had immoderately done, then of his owne accord (without any request or perswasion) hee reuealed the treason and the treachery; whereby *Iosephus* was sufficiently armed, because he was thereby warned to preuent and to auoid it. Furthermore, when men are drunken, they are for a time (in a manner) senseless, and altogether vnable to eschew their owne harmes.

Carm. prou. 76

In vita Ioseph. 542.

So was *Holofernus*, when *Iudeth* of *Bethulia* smote off his head with his own sword. So was *Aristobulus* a Iewish King,

king, when (being drunken) he was poisoned by the Ambassadors of *Pompey*. *Antiquit. Iudaorum lib. 14. pag. 359.*

We may reade that *Alexander* the Great, at a solemne feast which hee made, proposed for a reward, a golden crowne for him, who in quaffing could drinke most, and that one drunkard among the rest, wanne it by drinking (at the least) foure galons; but his vaine honour quickly faded, for hee died within foure daies after. A drunkard pleaseth himselfe beyond measure, to say thus: The earth drinketh vp the raine, the plants and trees do drinke vp the moisture of the earth, the fruits and flowers doe drinke the iuice and sappe of the plants and trees, wherefore seeing that all things doe drinke, I must and will drinke too. And thus doth the excesse of drinke beguile many, making them of men to become monsters, and bereaueth them of the right vse of their reason, and foolishly to display the banner and colours of their owne shame. *Plutarch 708. in vita Plutar.*

Little remembring that *Anacharsis* said, that the first draught quenched thirst, the second norished, the third made men drunken, but the fourth made them starke staring madde. *Plutarch.*

And little regarding to imitate the example of *Cato Vticane*, who vsed to drinke but once at one meale. *Idem in vita Cato Vticam. pag. 770.*

Or the saying of *Aristotle*, who affirmed that three things changed mens natures, to wit lordship, women, and wine; and little respecting, and lesse beleeuing, the true and the wise saying of King *Salomon*, That wine is a mocker, and that strong drinke is raging, and that whosoeuer is deceiued thereby is not wise. Prou. 20. 1.

Nor harkening to his aduise, when he counselleth thus. Looke not vpon wine when it is red, and when Prou. 23.

it ſheweth his colour in the cup, or goeth downe pleaſantly, for in the end it will bite as a ſerpent, and hurt like a cockatrice. And ſo did it hurt *Hardicanutus* King of the *Saxons* within this land, who died whilſt hee was carouſing immoderately at a marriage feaſt: and ſo did it hurt *Anacreon* the drunken Poet, who was choaked with the huske of a grape, whilſt he was ſwallowing downe his ſuperfluous boles of wine.

Graſton. 179.

Theater of Gods Iudge.

To preuent ſuch immoderate bibbing and ſwiniſh quaffing, the Grecians had Cenſours of their cups.

And the Heluetians permitted not any man to drinke vnto his friend, leſt ſome occaſion might be thereby offered to make men drunke.

Graſton. 156. Engliſh Statutes againſt Drunkenneſſe 5. E. 6 c. 25. Ia. 1. c. 9 4. Ia. c. 4. §. 7. Ia. c. 10.

And *Edgar* King of the Weſt *Saxons*, commanded cups to be made with pinnes and other markes, beyond which it was not lawfull for any man to drinke: farre different was that temperate and good kings practiſe, from that of the Emperour *Tiberius Claudius Nero*, who (in a common skoffe for his exceſſiue drunkenneſſe) was nicknamed and called *Biberius Caldius Nero.*

Drunkennes.

But leauing this odious and abominable vice of drunkenneſſe (as vnworthy of further labor of my pen) I now do aduiſe and counſell you to take a briefe ſuruey of temperance, as of a vertue which farre exceedeth the large limits of all praiſe, becauſe (with ſobriety and contentednesſe) ſhee will moderate and ſeaſon all your deedes and actions whatſoeuer.

Temperance.

For if proſperity doe aduance you to higher promotions, dignities, offices, or fauors, then you can either well deſerue, or reaſonably expect, ſhe will inſtruct you not to waxe proud therewith, as the Crowe did when ſhee was made faire with the plumes and feathers of other birds,

but

but was left naked and deformed, when (for her prides sake) euery bird had from her taken her owne feathers.

And if aduersity doe inuade you, shee will teach you (like a valiant souldier, and as a resolued man of warre) to keepe her from you (with courage) at the speares point.

And if you cannot choose but become a prisoner vnto misfortunes, she will then instruct you with patience to endure your paine, and ioifully to hope for better happe: as *Socrates* did, who neuer altered his countenance for any chance, were it good or were it bad.

If you be addicted to honest loue, she will inable you (with sound reason) to make your choise, & (for her vertues without wantō lusting) to loue her whom you haue chosen, and if you cannot obtaine such fitting, and such pleasing fauors, as you sue for and doe deserue, then shee will aduise you (with modest discretion) to vnloue her from whom you can get no exchange of loue.

And if you be iniuriously wronged by a wrangling or by a froward *Nabal*, by temperance you shall be perswaded mildlie to passe it ouer, and not to be thirsty of reuenge. 1. Sam. 29.

She will perswade you in your diet, to auoide excesse for your healths sake, as *Lycurgus*, *Pompey*, and as *Crassus* did. In your apparell to be neither garish nor vile, but to be in the meane. In wealth not to be prodigall, nor in sparing to be miserable. In your pleasures not to be wanton, nor Stoickly to passe by them, without taking notice of them. In great attempts not to be foolishly desperate, nor sheepishly fearefull.

She teacheth vs (if we be beautifull) to thinke that we are but comely: and if we be not well fauoured, she then

informeth vs that by our inward vertues and good qualities, wee are ſhaped and framed according to the ſimilitude of God himſelfe.

If we be ſtrong and luſty, ſhee telleth vs that we muſt make a gentle vſe thereof, becauſe we ſhall be weake.

And if we be weake and feeble, ſhe then aduiſeth vs to hope for health and ſtrength againe: ſhe perſwadeth vs not to bee angry without a cauſe, and not to be furious, though a iuſt occaſion be offered.

If we be at liberty, ſhe commandeth vs (for our owne good) to vſe it well. And if we be in captiuity, ſhee nurtureth vs patiently to expect freedome and deliuerance from all thoſe troubles.

When wee haue ouercome others, ſhee teacheth vs to ouercome our ſelues (which is a greater victory and conqueſt then all *Alexanders* were) for though he oftentimes ouercame many Nations, yet could hee ſeldome ouercome himſelfe.

In puniſhing of offences, ſhee informeth vs not to be too remiſſe nor too ſeuere.

If any noble and worthy act bee by vs performed for a priuate good, or for publike honour and profit to the Common-wealth, by temperance wee are ſchooled to crowne it with our praiſes, without aſſentation or baſe flattery.

And if a well intended action, bee not ſeconded with fortunate ſucceſſe, ſhe then teacheth vs not to accuſe the attempter thereof without reaſon or cauſe, but modeſtly and kindly to impute the defect of ſpeeding to the truth it ſelfe.

Temperance is neuer without meaſure, ſhe preſcribeth bounds and limits vnto happineſſe, and by her mediation

on ſhee maketh ſuch as be fortunate, to be more mighty and more ſtrong.

She ſheweth vs the way by courteſie to be reconciled to our enemies, and to regaine them to our ſelues, and with mutuall reſpects, to enlarge our faith and hearty loue to our worthy friends: ſhee craueth nothing to be repented of, ſhee is not immoderate in her deſires, but ſubmitteth all her affections vnto reaſon: if ſhee loue riches, ſhe vſeth them well; ſhe is not perplexed nor vexed, for the want of them; and if ſhe loſe them (hauing once had them) ſhee is not without meaſure greeued thereat.

It is not therefore (my ſonne) ſo praiſe-worthy to be borne faire, and beautiful, and comely, as it is to be made comely, beautifull, and faire, by this noble and heroicall vertue of temperance.

Seeke her therefore as a Pearle of ineſtimable price, and find her, though with much trauell and paine, for in her company there is contentednesſe and much ioy.

And when you doe poſſeſſe her, let her not goe from you, but keepe you onely vnto her, as long as you haue daies to liue.

And to the end that you may haue the more pleaſure in her company, let humility be her hand-maiden to attend vpon her, for *God giueth grace vnto the humble, and with ſuch as are lowly there is vnderſtanding and wiſdome.* *Meeke men ſhall poſſeſſe the earth, and haue their delight in the multitude of peace: an humble man treaſureth vp loue, and is daily enriched with many friends.* Humilitie. Pro.11.2. Pſal.37.11.

If misfortunes doe violently runne towards a man of an humble ſpirit, they will paſſe by him, and will not hurt him, for he reſiſteth not, but (lying on the ground) can

can take no fall. Humility ouercommeth ſuch as are otherwiſe inuincible, and raiſeth ſuch vnto great honour as were of a meane eſtate. An humble man is faſt moared in a quiet hauen, where he is free from tempeſts and careleſſe of all ſtormes; he feareth not the diſpleaſures of potent and of mighty men, becauſe hee will not prouoke the leaſt and the meaneſt vnto wrath; hee ſtriueth not with his ſuperiour, nor ſcorneth the ſociety of his inferiour, he exalteth not himſelfe becauſe he is learned, but is alwaies more deſirous to harken then to ſpeake.

Hee magnifieth not himſelfe by reaſon of his riches (becauſe they are not permanent,) hee boaſteth not in his ſtrength, becauſe old age or ſickneſſe can make him weake, he is not confident of his health, becauſe he may quickly be diſeaſed.

Barland. Aphoriſ. 151. Finally, in his owne reputation, he is not ſuch a one as he is indeed, but hee is leſſer then himſelfe, yet greater then hee who is great in his owne eies. It is not true humility for a man to reuerence his elders, nor to dignifie his ſuperiours, nor with good reſpects to reckon of his equals, for this is rather to be deemed and eſteemed a duty; but to preferre before himſelfe, ſuch as are honeſt and vertuous (yet in eſtate and in degree, are lower and inferiour vnto him) this, and none but this, is true and abſolute humility.

A bucket before it can bee filled with water, muſt deſcend into the well; and men by humility and with humble ſpirits, muſt firſt deſcend into the loweſt roomes of their meeke hearts, before they can be truely wiſe.

Vt nemo te euertat cadas ſponte, that no man may be able to throw you downe, fall of your owne accord.

Bee humble, that no ſtout ſtomacke may find any occaſion

caſion, or haue any power to make you lower then you will make your ſelfe to be, ſo ſhall your humility raiſe you with more aſſurance of continuance, then ambiton or pride can. *Salomon* ſaith, that a *mans pride ſhall bring him low, but that the humble in ſpirit ſhall enioy glory.* Pride. Prou. 29. 23.

This was approued (by wofull experience) to bee true, by al the famous and moſt renowned cities in *Greece*, euery one of them proudly contending againſt the other (by force of armes) for preheminence and ſoueraignty, by meanes whereof, al of them in a ſhort time, were by their enemies ruinated and ſubuerted.

The ambitious and vnbounded haughtineſſe of *Cæſar* was the cauſe of the warres in Rome, and *Pompeys* pride weakned the Romans ſtrength, and haſtned his owne death; for ambitious minds make great men to attempt many deſperate things, and they are dangerous in the Common-weale. The Prophet *Dauid* telleth vs, that *the Lord caſteth downe the proud lookes, and that hee rewardeth abundantly the proud doer.* *Nunc ſegetes vbi Troia fuit.* Pſal. 18. 27. Pſal. 31. 23.

Before deſtruction (ſaith hee) *the heart of man is haughty.* *So was Nebuchadnezzars heart, before hee was caſt from his princely throne, and compelled by the ſentence of God, to eate graſſe in the field like a beaſt, for the ſpace of ſeuen yeeres, vntill that by his puniſhment hee acknowledged God, and became humble.* Pſal. 18. 12. Dan. 4.

And ſo was Hamans heart, who (being glutted and ſurcharged with thoſe vnſpeakable honors which were vnworthily and without iuſt deſerts, conferred vpon him by Ahaſhueroth *the King) was hanged vpon his own gallows at the ſame time, when (in his malice and in his pride) hee intended to haue inſulted wickedly vpon the death of* Mordocai, *and vpon the bloudy maſſakering and murdering of Gods people the Iewes.* Eſter 7.

2. Sam. 18. *And so was* Absoloms *heart, who (in his pride) traiterously and against nature, affecting his fathers crowne and kingdom, was in his flight suddenly hanged by the haires of his head on a tree, vntill his body was pierced through with three speares, by* 1. Reg. 18. & Ioab *his mortall enemy. And so was the heart of* Senache- 19. rib, *who (trusting in his owne strength, and in the multitude of his men of warre) impiously and proudly, blasphemed the great name of the liuing God, but was (forthwith) plagued with the losse of the greatest part of his huge armie, and not long after was murdred as he sacrificed in the Temple of* Nisroch *his God, by* Adramelech *and* Sharezar *his owne sons.*

And so were the proud hearts of *Cæsar* who (in his ambitious humor) scorned an equall, and of *Pompey* who (disdained to admit of any superiour) vntill *Pompey* was Stedan. 31. compelled by *Cæsar* to flie into Ægypt, where hee was trecherously slaine by his false friend, and that *Cæsar* was by *Brutus* and *Cassius* assaulted and murdred with penknives in the Senate house.

And so was the heart of that monster among men *Caligula*, who caused the gods of the *Grecians* to be brought vnto Rome, where he himselfe wore their ornaments and Historia Ital. crownes, and would bee adored as a God. And so was the heart of the proud wife of the Venetian Duke, named *Dominico Seluio*, sister to *Niceforus* the Emperour, who vsed ordinarily to wash her body in baths made of the dewes of heauen, but was (before she died) choked, and poisoned, with the noisome stench of her owne rotten and putrified flesh.

You may reade that the Grecian Monarch, vsed the dining table of *Darius* the late Monarch of the *Medes* and *Persians* (being all made of beaten gold) for his foot-stoole as he sate at meate.

And

And that Pope *Alexander* the third, proudly treading vpon the necke of *Fredericke* the first, abusing and peruerting the attributes of our Lord and Sauiour Iesus Christ, and conuerting them by way of application to his own pride, said with King *Dauid* (but with a wicked meaning) *Super Aspidem, & Basiliscum ambulabis, & conculcabis Leonem & Draconem: Thou shalt walke vpon the Aspe, and Basiliske, and shall tread the Lion and the Dragon vnder thy feet.* Did not Pope *Gregory* the seuenth, compell the noble Emperor *Henry* the fourth (in the depth of an vnseasonable winter) to attend and to wait at his gate barefooted, by the space of three daies, before he would giue him any audience, and absolue him being excommunicated, becausc he had conferred bishoprickes on diuers men without the Popes leaue or consent, according to the old and ancient rites, priuiledges, and customes of the Empires?

Hartm. Schedull. 102.

Psalm. 91. 13.

Hartm. Schedul. fol. 192. *Sleidan.* 83.

These and such like monstrous effects of pride, doe make men (in their owne eies) to seeme to be immortall Gods, when as indeed they are no better then reprobate fiendes and incarnate diuels, and (instead of beeing famoused for many vertuous qualities) to be infamed with perpetuall ignominy and shame.

For like as a planet, by how much the higher it is, by so much the more slowly it attaineth to the ful compasse of his sphere; so by how much the more a proud man is elated and puffed vp with vaine glory and ambition, the further off hee is from his end, which is, or ought to bee, God: as it appeared by Lucifer and his bragging angels, who (in their vsurping pride) coueting and desiring to bee gods, were suddenly cast downe from heauen, and transformed and changed into hidious, feare-

full and loathſome hagges of hell.

Therefore (my ſon) you muſt be wary that you climbe not too high, leſt (the boughs failing you, by which you ſtriue and ſtruggle to aſcend) you fall downe flat vnto the ground, vnable and hopeleſſe to ariſe any more.

If you carry greater ſailes then your Barkes can beare, you ſhall vndoubtedly bee drowned in the high ſeas of your owne pride.

When pride poſſeſſeth a mans heart, it poyſoneth the whole man, like as a deuouring canker (hauing feſtered and putrified one principall member) quickly by degrees deſtroyeth the whole body.

There is no calamity, which (in the end) is not a familiar companion with haughtineſſe and with pride.

Neither is there any felicity or happineſſe, that can make him truely bleſſed, that is proude and of an ambitious mind. *Diogenes Laertius* in *Solons* life reporteth, that when *Cræſus* the great and rich King of *Lydia*, had proudly apparelled himſelfe, in the fineſt, faireſt, and moſt coſtly ſilkes, that could for any price bee procured, and when he had deckt and imboſt his body, with the richeſt ornaments of pearle, of gold, and of pretious ſtones, which he poſſeſſed, and had with pompous maieſty ſeated himſelfe in his aduanced royall throne, he then demanded of *Solon*, if (in all the courſe of his life) hee had euer ſeene and beheld ſo ſplendent and ſo faire a ſight, to whom the graue and v iſe Philoſopher (mildy reprooving and reprehending his vanity and pride) made anſwere; yea, for that (quoth he) cockes, hennes, pheſants, peacockes, partridges, and ſuch like birds, are more glorioufly clothed and couered with their own faire and beautifull feathers; but thou (quoth he) art varniſhed and ouer-floriſht with

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the

the excrements and counterfetted colours and riches of other creatures.

A proude mans minde neuer taketh reſt, for when it is leaſt occupied, it then builds caſtles in the aire.

But an humble man knoweth, that no man can attaine vnto happineſſe, but hee that is lowly in his owne heart: for like as the higheſt ſoaring Eagle cannot bee fed, except ſhee doe deſcend from the skies, and fall vpon the ground; ſo no man (of what eſtate or condition ſoeuer hee bee) can bee happy, either in this life or in the life to come, except he be humble and lowly, and leauing the height of his proud and ambitious conceits, doe behaue himſelfe humbly both towards God, and alſo towards men. In a word, know this for a truth and ſurety, that this monſtrous and wicked ſinne of pride, draweth downe from heauen Gods iudgements and his vengeance vpon man. Humility.

And therefore ſeeing it muſt be hated with a perfit hatred, ſeeing it is moſt aſſured in the end to receiue a ſhamefull fall, come not neere vnto her, for ſhee is as infectious as the plague; be not acquainted with ſuch as (through their pride and ambition) haue heads which are lighter then their hattes, but (contenting your ſelfe with your owne eſtate, and liuing decently within the bounds and limits thereof) doe you endeuour by honeſt meanes, voide of pride, to aduance it when and as God will.

And (in any caſe) bee not in loue or liking with your ſelfe, nor with your owne conceits, neither doe you reliſh too pleaſingly your owne actions and doings, but rather frame them diſcreetly, to bee ſuch as that others (hauing iuſt cauſe) may ſpeake well of them, and com- Selfe-loue. Boaſting.

mend them, for nothing ſoundeth more harſhly in a wiſe mans eares then a mans owne praiſes, vainly proclaimed with his owne tongue, *Laus propria ſordet in ore.* Endeuour your ſelfe and bend your courſes, rather for the practiſe of your vertues, then (for the vaine boaſting and tatling of them by your ſelfe) to bee eſteemed and commended: *Fruſtra enim de radice gloriatur, qui nihil adfert niſi folia*; It is an idle thing to praiſe and to commend that tree which bringeth forth no fruit but leaues.

It was *Narciſſus* his vaine folly to drowne himſelfe, being in loue with his owne watry ſhadow.

And many men doe fooliſhly vaniſh quite away, as ſhadowes doe without merit or remembrance, becauſe they doe more affect to be well ſpoken of, then indeede to doe well.

Virtus in actione conſiſtit, the true honour of vertue conſiſteth not in the onely ſpeculatiue knowledge and contemplation thereof, nor in boaſting, tatling, and idle talking, but in exerciſing of Vertue, when ſhee is knowne.

For like as a barking dogge doth not often bite, ſo hee that bableth ouermuch of himſelfe, doth ſeldome put in practiſe any thing worthy of praiſe and commendation. The deepeſt waters doe glide and paſſe away with the ſmalleſt noiſe: and a wiſe man is moſt ſilent when he deſerueth beſt.

Conuerſe not with ſuch as (relating wonders of themſelues) will ſtriue to perſwade you, that they haue cut whet-ſtones in ſunder with their kniues, and that (with one word or with a ſterne looke) they haue compelled an hoaſt of armed men to flie before them.

Credit mee, no wiſedome can proceede from ſuch boaſters,

boasters, leaue them therefore alone like vnto windemils, vpon the mountaines of their owne vanities, to be turned about with euery blast of wind of their owne praise.

Next vnto these (my sonne) my counsell is, that you be courteous, affable, gentle, and familiar, in all your carriage and behauiour, vnto all such as do either keepe you company or craue your helpe. For none other qualities then these, can more commend you to your friends, nor make you to bee better respected among your foes, because they doe binde your well-willers firmely to your friendship, and (in some sort) doe procure wonder and admiration in your enemies, when they shal see, and perfectly vnderstand, that the mildnesse of your nature (though perchance prouoked) doth neither incline to anger nor to reuenge, but rather vnto a faire inuitation to reconciliation and vnto loue. Courtesie. Gentlenesse. Affability. Clemencie. Humanitie.

We may easily obserue, that like as a generous (though a proud) horse is sooner turned about with a gentle, then with an hard or a stubborne bit, so many mens natures (though fierce and hasty) are notwithstanding sooner reclaimed from rage and fury, by the courteous disposition and gentle humanity, of those with whom they doe contend, then otherwise they would bee by their asperity and stoutnesse of their stomackes to command.

Peragit tranquilla potestas,
Quod violenta nequit.

Clemency and gentlenesse, haue sooner freede some besieged Cities from sacking, from spoiling, from fire, and from the sword, then policy, or strength, or skill in armes could doe.

The

The ſtrong and the tall Oake that proudly confronteth the boiſterous and the whirling windes, is ſooner ouerthrowne and tumbled to the ground, then weaker trees and lower ſhrubs are, which make no reſiſtance for want of ability and ſtrength.

If a ſhip ſayling on the ſeas, ſhould ſtemme both wind and tide, ſhe will be in great hazard & perill to be drowned. And if bitterneſſe and rough conditions be oppoſed againſt the violence of haſty ſpirits, there will bee no pleaſing peace, but rather a beginning of perpetuall mutinies and of iarres.

Soft clay maketh ſtrong and hard walles, and curteſie (mitigating other mens wrath and furious paſſions) doth both gaine them and retaine them, for kind and for hearty friends.

By courteſie and humanity, all ſocieties among men are maintained and preſerued: *Societas enim nihil aliud eſt quàm amica hominum inter ſe coniuncta familiaritas*; Society is nothing elſe but a mutuall & a reciprocall exchange of gentleneſſe, of kindneſſe, of affability, of familiarity, and of courteſie among men.

In hiſtories we may reade, that *Antonius Pius* the Emperor was ſingularly beloued of all men, becauſe he was affable and friendly vnto all. And that *Theodoſius* was ſo familiar with his ſubiects, that he ſeemed onely to differ from them in the faſhion and in the worth of his apparel.

And *Traian* (the Emperor) being on a time demanded why hee was ſo familiar with his ſubiects, made this anſwere, That a King ought to be vnto his ſubiects ſuch a one as his ſubiects ought to be vnto him.

Clemency in a man, may (in ſome ſort) be compared to the loue of God towards man: for as God (louing vs) ſatisfieth

ſatisfieth and filleth vs with all good things; ſo a man that is courteous and gentle, and beautified with clemencie and kindneſſe towards his friend, helpeth him in what hee is able, and ſtandeth him inſteade, when hee may doe him any good. Humanity pardoneth without ſute or much entreaty, ſuch things as (among friends) are now and then vnwittingly or vnwillingly committed and done amiſſe, and ſpareth to giue iudgement, when it ſeeth and knoweth, that griefe and ſorrow is conceiued for an offence; it pittieth where it may iuſtly correct and puniſh, and it gaineth by mildneſſe where by ſeuerity it may ſtrike.

Therefore let theſe faire and pleaſant flowers, bee the Primroſes in your garland; ſet this rich iewell in the front of your brow, that others (beholding it and taking perfit notice of ſo faire a ſigne) may voluntarily repaire to you as friends, and be kindly lodged in your loue.

So ſhall your well-willers be many, and your enemies very few, your friends expectation ſhall be anſwered, and your ſelfe be pleaſed in the fruition of their company and good liking.

Vnto curteſie and to thoſe other vertues, you muſt ioine patience, which deſerueth no leſſe to be commended & embraced then the reſt, becauſe none other vertue is ſo good a preſeruatiue or ſo ſoueraigne an antidote againſt iniuries receiued, and aduerſity to bee endured, as patience is; for if a man be wronged by his friend, ſhee maketh him to baniſh anger, and telleth him, that in forbearing to reuenge, he is truly valiant, who can ſuppreſſe and diſcreetly conquer his owne rage. Patience. Anger.

Shee telleth him, that anger is an infallible argument of ſmall courage, and that it is an ardent, and an eger ap-

petite to reuenge, and that no reuenge is free from its owne proper danger.

Shee telleth him, that an angry man is (for a time) a madde man, and that he must therefore giue place vnto wrath, whilst it runneth and passeth by, according to the Poets wise instruction, when hee saith, *Currenti cede furori.*

Shee telleth him, that whilst a man is furious, and with anger raging, he wanteth the vse of reason, which should be the director and the guide of all his passions; and that an angry man may sooner repent then amend what he doth amisse: and that it is more praise-worthy to pardon, then basely to reuenge iniuries and wrongs.

Silius Italicus.

Shee presenteth before your eies the example of the impatience of *Coriolanus* the great Romane, who vsed to be so angry, that hee was senseless, vntill hee did reuenge.

Plutarchus in vita Coriolani.

And teacheth you, how much more commendable the patience of *Marcellus* was, who being falsely accused of many faults, to the City of Rome and to the Senate there, by the *Syracusans* whom he had conquered, and hauing cleared himselfe of them all, was notwithstanding so patient, that he not onely remitted their wilfull offence and great ingratitude, but procured (of his owne accord) a confirmation from the Senate, that they should enioy their owne lawes, liberties, and customes, according to a former grant which hee had made vnto them in that behalfe. The like curtesie was shewed by *Epaminondas* to the *Thebans*, when hee had cleared himselfe of such treasons, as by them were falsely obiected against him, and laid vnto his charge. And of *Marcus Antonius*

Idem in vita Marcell. p. 319

Idem in vita Pelopid p. 299.

Antonius it is reported, that the greater misfortunes that did befall him, with the more constancy and patience he did endure them all. *Idem in vita Antony. p. 919*

This is a principall effect of true patience, that if aduersities doe with rage and fury rush in vpon a man, she instructeth him to beare them patiently, as a burden imposed on his shoulders by God himselfe: it telleth him, that *God chasteneth euery one whom hee doth receiue; and temptethno man aboue his strength:* and it teacheth him to know, that as little children seeme to bee banished from their fathers houses, (but are not) when they are put forth to be nursed, but being growen to riper age and strength, are ioyfully receiued and entertained as members of their fathers families: so a repentant sinner, (when he is tried with any tribulation or affliction, for his soules health) seemeth for a time to bee cast out, and to be exiled from the loue and presence of his most gracious and good God, but hee is not; for when those afflictions and those crosses, haue begotten in him a true confession of his sinnes, an hearty repentance for his transgressions, and an amendment of his wretched life, hee is then receiued againe by his father and good God, and by him acknowledged for his child, as by the history of the prodigall sonne it appeareth, *Luk.*15. Patience perswadeth men quietly to endure their trials, and easily to support their aduerse fortunes. Aduersity. Afflictions. Heb. 12.6. 1.Cor.10.13.

Either becauſe there was no possibility that they might be auoided, or else becauſe they haue deserued that crosse and punishment, and more, or else becauſe aduersity and affliction (sooner then ease or prosperitie) will draw them to the amendment of their sinfull liues. Reasons perswading to patience.

Or elſe becauſe by them they ſhould be ſeaſoned for better fortunes, or elſe becauſe (if their afflictions bee but ſmall) they ſhould thereby bee perſwaded, yea throughly reſolued of Gods fauour, and of his loue towards them, who hath not ſo greeuouſly, and in that heauy meaſure corrected them, as hee hath puniſhed other men.

And if they be great & burdenſome, that then (through repentance) they ſhall in the end bee recompenced with much ioy, and bee rewarded with vnſpeakable gladneſſe in the world to come.

Theſe and many more, bee the ſweet and the comfortable fruits which (with a liberall and an enlarged hand) patience powreth into our boſomes.

Diogenes Laertius.197. It is written that *Diogenes* the Cinicke, vſed inſtantly, and with much importunity, to craue and begge rich gifts of the ſtatues and pictures of Noble men, of Princes, of Kings and of Emperours, (which long before were dead) becauſe he would exerciſe his patience, in not obtaining of ſuch things as ſo earneſtly hee had ſued for.

Idem. pag. 59. And that *Socrates* was ſo patient, that being immoderately and immodeſtly, chidden and reuiled by *Zantipe* (his curſt and froward wife) hee quietly went out of his doores, to free himſelfe from the hearing of thoſe domeſticall chidings; but as he ſate vnder his window, he was filthily polluted and defiled with vrine, which in great abundance, ſhee powred vpon his head, whereas he ſmilingly and mildly, ieſted without choller or anger, in this quiet and merry faſhion, I knew (quoth he) that after ſo great a thunder, a ſhewer of raine would fall.

You ſee therefore, that a patient man (if hee cannot with

with mildneſſe preuent it) endureth (without anger or deſire to reuenge) as much iniury and wrong, if not cruelty, as the worſt inuentions of his enemies can adde vnto the extremity of their hatred. English fugitiues.

Hee will not bend his owne bow, though himſelfe be in hazard to be ſhot quit through: but if he may peaceably and quietly preuent, or auoid his owne danger, hee then breaketh in ſunder the darts, and plucketh out the teeth of anger, of rage, and of fury, that they may doe no harme.

Seeing then, that patience will not be ſeruile or ſlaniſh vnto anger, nor to reuenge, but will rather contend and ſtriue by meeke ſufferance, to preuent or to beare, ſuch future miſchiefes as rage and haſty fury cannot auoide, let her bee entertained by you as a friend that alwaies bringeth with her contentment; without which riches, and honor, and pleaſure, (mens chiefeſt darlings) and all things elſe will bee as vnwelcommed, as water is into a ſhip, and will ſound no better then muſicke out of tune, nor taſte any ſweeter then bitter pils, which ſicke men (againſt their ſtomackes) are enforced to ſwallow downe. Contentment

And thus (my ſonne) I hauing briefely diſcourſed vpon theſe former qualities; Liberality ſhall bee the next vertue, which I will commend vnto you for her owne ſake, but cannot command you to put her much in practiſe, becauſe your meanes are ſmall. Yet doe I wiſh you to vnderſtand; that ſuch is her comelineſſe & beauty, that it cannot be diſcerned, but in a faire and in a large glaſſe. Liberalitie.

That her mind is ſo noble and truely generous, that ſhe is only familiar with men and women of good ability and of good worth.

That ſhee is ſtrong as a Lion, and ſo powerfull, that at her pleaſure, and when ſhe liſteth, ſhee can throw downe huge and mighty gates of braſſe.

That Cities, and Countries, and Kindomes, and Empires, are ſubiect to her command: that ſhee diſcouereth ſecret things, and vnderſtandeth Princes counſels.

That ſhe compelleth the fierceſt and the ſtouteſt enemies to ſtoope, and to become captiues at her becke: and maketh weake armies to preuaile againſt ſuch as are puiſant and very ſtrong.

Without liberality, a rich man cannot eſtabliſh his eſtate nor purchaſe fame: Neither can poore men (without her) receiue ſuch reliefe and comfort, as their neceſſities doe require.

Without liberality charity ſoone waxeth cold, and worketh not by loue. Without her, arts and ſciences are laid aſleep with ignorance that vgly monſter, as *Ogge* the King of Baſan was, with his cruelty and tyrannie, lodged in his iron bed.

Without her peace cannot long continue, nor wars be waged with good and fortunate ſucceſſe.

Liberality reſembleth and repreſenteth Gods bounty, in being open handed to ſuch as want and ſtand in neede of helpe: ſhe teacheth rich men rightly to vſe their riches which they poſſeſſe. And true liberality doth principally conſiſt in theſe things.

Eight rules in Liberality.

Firſt that wee giue that which is our owne, and not that which belongeth vnto another man, for otherwiſe we ſhall no leſſe offend then theeues, bribers, and extortioners doe, who practiſe their vnconſcionable villanies, thereby

thereby to enable themselues to bee charitable vnto other men who stand in need of helpe.

Secondly, that we giue not where nothing is deserued, for it argueth a great defect and scarsity of discretion, to be bountifull to an vnworthy man.

Thirdly, that in giuing we do proportion our gift with the merit and desert; for proportion in all things (especially in the practise of liberalitie) is carefully to be respected and obserued.

Fourthly, that in giuing we do obserue a fitting and a conuenient time; for hee which giueth not, when by his gift he may do good to the distressed party, vpon whom he purposeth to extend his bounty, cannot at any other time benefit and pleasure him, as he intendeth by his gift to doe.

Fiftly, that (though vpon good desert) yet we giue not so much, that by the large extent of our liberality, our owne families be wronged and do want: for he who is not carefull of those whom God hath committed to his charge, is worse then an Infidell, and hath denied the faith.

Sixtly, that we doe not giue in hope to receiue againe, for it is a more blessed thing to giue then to take.

Seuenthly, that wee giue with a ready and with a willing minde, for *Hilarem datorem amat Deus*: God himselfe is well pleased with a cheerefull giuer.

And lastly, that wee giue not any thing to, and for a wicked end and purpose. *Finis enim beat exitum*, the end of our liberality must be honest, for otherwise wee cannot be truely liberall. Now as euery one that worketh vpon timber, is not a cunning and a skilfull Carpenter, so euery man or woman that giueth gifts is not rightly

and

and indeede liberall, for it his gift be not approued and warranted by all theſe former obſeruations, then it is not the effect or fruit of liberality, but of prodigality; and it is rather diſgracefull, then (in any ſort) praiſefull or commendable to the giuer. And we muſt know that liberality is attended with two extreames, that is to ſay, with prodigality and with couetouſneſſe.

Prodigality. Prodigality exerciſeth her ſelfe about ſuperfluous expences and needeleſſe gifts; and couetouſneſſe greedily heapeth and hoordeth vp all which ſhe can ſcratch and gripe, not communicating her fortunes with other men, no though they ſtand in great neceſſity and in neede.

Couetouſnes.

The former of theſe two is in exceſſe, and the latter of them is in defect; the former hath a faire ſhew of vertue, but the other hath none at all.

Of prodigality it ſhall not be needfull to diſcourſe further, or to dilate more; for in a word, he is not truly liberall, but riotous and prodigall, who performeth not all thoſe former recited requiſites in giuing.

Couetouſnes. But of couetouſneſſe ſomewhat ſhall bee ſpoken, becauſe I haue a longing deſire to make her lothſome and odious vnto you, whom moſt men ſo affectionately doe loue. She is a *ſpecies* or a kind of idolatry (as the Apoſtle Saint *Paul* doth teſtifie) becauſe ſhe perſwadeth her vaſſals and her ſlaues, impiouſly to adore money and riches, as their God.

Col. 3. 5.

A couetous man ſhutteth his eies againſt all others, and openeth them onely to himſelfe.

His hands are alwaies faſt, when they ſhould be ſtretched foorth to giue bountifully vnto other men.

He doth all things for his owne commodity and gaine, and

and nothing by which hee may bee beneficiall to his friend.

He leaueth no ſtone vnremoued, if by his trauell and by his toile, he may augment and encreaſe his ſtore. All is fiſh that commeth into his net; and he careth little by what meanes his ſubſtance is enlarged, ſo that his eſtate be aduanced thereby.

A couetous man is neuer ſatisfied, nay he is alwais needy, and his thirſt after riches is neuer quenched; hee ſupplieth not his owne neede with thoſe things which hee poſſeſſeth; but as in the extremity of laughter there are ſome teares, ſo in a couetous mans greateſt ſtore & plenty, there is ſcarcity and want: *Nam auaro tam deeſt quod habet, quam quod non.* A couetous man wanteth aſwell that which he hath, as that which he hath not; he entertaineth none but ſuch as doe bring him gaine and profit, commending the Poets opinion, when in a couetous mans behalfe he ſaith thus:

Si nihil attuleris, ibis Homere foras.

If empty handed thou appeare,
No welcome gueſt thou canſt be heere.

His labor to gather wealth and riches is reſtleſſe, his care to keepe them is boundleſſe, and his ſorrow (if hee chance to loſe them) is endleſſe.

If any thing be taken from him, he thinks he hath loſt his ſoule; and if any thing be giuen to him, he prizeth it at a greater value then his life: if he be ouer-loaden with ſiluer and with gold, he ſaith his burden is too too light.

And though nature be (of her owne diſpoſition) contented with a little, yet a couetous man imagineth that he can neuer haue enough: *Nunquam ſatiatur auarus.*

The more that he hath, the more he ſtill deſireth; his

eies are neuer satisfied, his hands are neuer filled, his hart is neuer contented with the too much abundance of his wealth; a couetous man is compassed round about as a ship is oftentimes with craggy rockes, and at length he is dashed against them to his destruction, as she is against those to her vtter ruine.

And like as the Moone, by the interposition of the earth betwixt her and the Sunne, suffereth an Eclipse, so a man (when couetousnesse intrudeth betwixt his God and him) is depriued of his heauenly grace, and is dead to all good workes.

For like as a sponge licketh and drinketh vp much liquor, but giueth none forth againe, except it be strongly pressed and bruised: so a couetous man heapeth vp much riches and great treasure, but departeth not with any to supply and to relieue the distressed necessities of such as want and doe stand in neede, vntill that by death it bee wrung and wrested out of his fist.

And like as a Goose will only disclose her owne egges, and not those which are laied by other birds: so a couetous man, will not doe any good but onely too, and for himselfe.

Pliny writeth of a kind of Eagle, who (hauing one claw-foot, & the other flat) is armed & prouided; and vseth to take her prey, both vpon the water & vpon the land also. Such a deuouring Eagle is a couetous man, who (both by land & by sea, by good meanes and by bad, by right & by wrong) scrapeth & scratcheth welth & riches together, & powreth it by heapes into his own bosome, though in so doing he do rob, spoile, & vndo others. *Cæsar* in his commentaries doth report, that *Scipio Affricanus* was so couetous, that to encrease his wealth he robbed Churches, Temples,

Bercho. Reduct. Moral. 178.

Cæsars Coment.

Temples, Statues, and the rich Sepulchers of the dead. And *Arthipertus* King of the Lombards, flying from *Aſprandus* his enemy, was ſo heauily loaden with gold, that ſwimming ouer the riuer Teſino to ſaue his life, he was miſerably drowned, by reaſon of the waight and ponderouſneſſe thereof. *Deſcriptio Ita. lia.* 20.

Pontanus in his Booke of Liberality, maketh mention of a Cardinall named *Angelot*, who was ſo baſely wretched and couetous, that almoſt euery night (when his bed ſhould haue contained him) he vſed (in the darkneſſe of the ſame) to goe ſecretly into his owne ſtable, and to ſteale away from his owne horſes, ſuch prouender as by his horſeman was giuen to them; by meanes whereof his horſes became feeble, faint, and very leane, whereat the horſeman much maruelled, becauſe he ſuppoſed their allowance to be liberal and large, and fitting to haue made them fat; wherefore he watched one night priuily in the ſtable, to make a triall whether any theefe did there practiſe his skill or no, & at length the Cardinall (according to his maner & cuſtome) came in at his owne ſecret dore, & performed his nightly taſke, in taking his horſes allowance from them; but the horſeman (perceiuing that a theefe was there, & not knowing who it was) with a ſtiffe and ſtrong cudgell, ſo girded & laced the backe & ſhoulders of his couetous maſter, that in the end (to free himſelfe from that vnexpected entertainement) he was enforced to confeſſe his fault, and very ſhamefully to bewray himſelfe. Such & ſo vile & baſe, is the wretched nature of a couetous man, that it maketh him to forget himſelfe, & to commit ſuch things as are vnſeemly & vile; nay it maketh him to do any thing be it neuer ſo vncharitable, and be it neuer ſo wicked and vngodly. *Theat. Mundi.* 98.

Therefore (my ſonne) though the weakeneſſe of your thinne purſe, will not ſuffer you to be liberall, yet let your generous and free nature, teach you to hate and deteſt couetouſneſſe, becauſe ſhe will ſtriue to alienate your affections from vertue, as an harlot doth the beſt loue of a woman from her husband.

Playing. Dice and Cardes.

The next thing which you muſt principally, and with an extraordinary care ſhunne and auoide, is playing at cardes, and at dice, becauſe (among many others) theſe inconueniences, nay theſe miſcheefes, doe eſpecially proceede and flow from ſuch gaming, and from ſuch play.

Time.

Firſt of all, the expence and loſſe of time, which indeede I may truely terme to be loſt, becauſe no time can almoſt bee worſe ſpent, then that which is vainely conſumed in ſuch fooliſh ſporting. And if wee could (with a iudicious eie) behold how pretious and how vnualuable a thing time is, wee ſhould then thinke, nay wee ſhould then know, our fortune to bee very bad to looſe time, though wee were otherwiſe aſſured to winne all whatſoeuer we plaied for.

Fugit irreuocabile Tempus, time which is paſt and gone away, cannot (with millions of gold and of ſiluer) bee recalled to our preſence, no not with the price of a whole world. It is commonly ſaid, that *Tempus eſt edax rerum*, Time is the conſumer and the deuourer of all things: but a buſie gameſter falſifieth this poſition, for by his vnthriftineſſe, he is the deuourer of time it ſelfe.

Another miſchiefe which gaming doth produce, is an encreaſing of a greedy deſire in ſuch a gameſter, not to recreate and to refreſh, but to tire & weary out himſelfe, with

with the continuall vſe of that vaine exerciſe and ſport, euery minute of time, ſo being ſpent, encreaſing in him a greater delight, and a more longing appetite to ſpend more and more time therein, as men diſeaſed with the dropſie, by drinking much, doe augment their deſire to drinke, and to drinke againe.

Another miſchiefe proceeding from playing at dice, and at cards, is couetouſneſſe, which animateth a gameſter, greedily to deſire that money which rightfully doth belong vnto another man, not contenting himſelfe with the ſweet enioyment of his owne: and this kind of couetouſneſſe exceedeth, and is much worſe then bribery, extortion, and vſury; for theſe three doe offer, or doe giue to him that paieth, ſome kind of recompence for his money (either in ſhew or in ſubſtance) but hee that gaineth another mans coine by play, affordeth him no amends nor valuable conſideration for the ſame, but rather (in ſome ſort, like to a cunning and a crafty theefe) hee robbeth his friend (by a deceitfull skill without violence) of his money, which might ſupply his wants, and doe both himſelfe and others good.

The next miſchiefe which is begotten by gaming and playing at cards, and at dice, is diſcontentment and diſquietneſſe of mind; for he who loſeth his money, forthwith grudgeth at, and condemneth his vnaduiſed folly, adiudging himſelfe to be worſe then a foole, becauſe he might haue kept his money if hee had beene wiſe. And from this diſcontentment, and from this diſquietneſſe of mind, ariſeth want of ſleepe, contempt of honeſt mirth or careleſneſſe to conuerſe with honeſt company, a melancholy diſpoſition, which hatcheth and foſtereth bad conceits, and many more inconueniences beſides, which

my ſelfe (not being ſuch a gameſter) cannot (for want of euill experience) repeat and name.

The next miſchiefe which ſpringeth from gaming, is a ſullen and a ſecret murmuring, which hee that loſeth doth inwardly conceiue againſt his co-gameſter (yea though hee bee his welwilling and his familiar friend) weakning thereby his loue towards him, and ſcarſly reputing him to be ſuch a one as hee is indeed. Becauſe in gaining from him his money, he leaueth him ſometimes penileſſe, and ſubiect vnto many wants, which in truth he ſhould not doe.

Againe, euill fortune in gaming maketh moſt men (vſing it) to be impatient, yea (in many men) it breedeth a kind of frenzy and madneſſe, which tranſporteth them into a blaſphemous kind of ſwearing, whereby the eares of good men are diſpleaſed, & Gods hands are ſtretched forth to puniſh and to correct (with great ſeuerity) ſuch as ſo groſſely doe offend. Therefore among wiſe men, this poſition (as a maxime or a principle, not to bee diſputed of) doth firmely hold, that in prouiding of trifling things, tending to our conuenient repoſe and honeſt recreation, the charge in prouiding of them muſt be ſmall and trifling, and anſwerable in due proportion to thoſe merriments and ſports. Seeing then that all play and gaming (if euer it be vſed) ought to be practiſed as a trifling ſport, for none other end, but onely to recreate our defatigated and wearied minds: we ought (if we will be accounted wiſe) ſo to proportion the money for which we play, that in winning or in loſing wee bee recreated, not grieuing others with our too much gaine, nor vexing our ſelues by reaſon of our pinching loſſe.

A Rule.

Neither muſt we ſhew our ſelues weake and vnwiſe, if aduerſe

aduerſe fortune in gaming doe tempt vs vnto anger, by blaming and reprouing the dice or cardes, and threatning to caſt them into the fire, as if they knew in what ſort we were wronged: for if we will repute and account him to bee ouer angry, who looking in a true iudging glaſſe, with a confidence & an aſſured hope to ſee therein a faire viſage of his owne, and perceiuing it to be foule or euill fauoured, will therefore breake the glaſſe, imputing it to be the author and the occaſion of his deformity or foulenеſſe, when as indeed the blemiſh is in his face it ſelfe; then muſt wee needes thinke him to want a great meaſure of true diſcretion, who (if at play hee loſe his money) will condemne the dice or cardes, and threaten their ruine, when as indeed the damage which hee receiueth, is onely occaſioned by his owne folly and not in them.

Seeing then, that ſo many inconueniences and ſo many miſchiefes, doe follow this kind of play at cardes and at dice, (my ſonne) if you vſe it at all, then vſe it but for a ſhort time, and very ſeldome, and for little money, only to recreate your wearied ſpirits, or for honeſt company ſake, without a greedy deſire to gaine by it. But for your better and more gentle-man-like ſporting & recreation, I will (vpon mine own experience) commend vnto you (aboue other exerciſes) dancing and vaulting: the former of them putting into practiſe, the more ſoft and delicate, but the latter more ſtrong & manlike nimbleneſſe, and agility of body, and both of them ſo enliuening both limmes and ſpirit, that they do make them the more apt & able, in caſes as well of pleaſure as of neceſſity, to performe what ſhall be expedient and conuenient; the former of thoſe two, beſt beſeemeth the hall or the dining roome

Rules for Playing.

Dancing.

Vauting.

roome, to passe the time for honest recreation sake, and for modest mirth, to the good contentment of such as are actors or beholders thereof, but oftentimes may vauting stand you in better stead abroad, when your life may be in perill or in danger.

A rule for Daneing.

I like not that dancing which maketh a man either lasciuious or proude; for such an abusefull vse thereof serueth as a bawde to an haughty or to a wanton mind:

A rule for Vauting.

neither is the praiseable exercise of vauting to bee commended, if the actor doe either immoderately affect praise, or if hee doe thereby hunt basely after profit and filthy gaine: but both these two, I meane dancing and

Rules for both.

vauting, must propose for their chiefest ends, comelinesse without pride, pleasure without wantonnesse, recreation without selfe-liking, society without ribaldry, exercise without wearinesse, and contentednesse without

Another rule.

couetousnesse. And if (my sonne) you list for your recreation, and for your exercise, to entertaine these two delightfull and pleasing qualities, I doe aduise and counsell you, that in the practise of them you hold a discreet moderation, and a meane, lest that too much violence in the performance of them, doe make those sports irksome, which should delight you, and disable your body (by the wearinesse of your limmes, and by the stifnesse of your ioints) to act them as you should. Thus leauing you to these as vnto your best and chiefest bodily exercises (if they be with sobriety, and with a moderation vsed) you shall next vnderstand, that it behoooueth you exceeding

Speech. Tongue.

much, principally to regard and obserue, that your speech and communication bee alwaies such, as that the vertues of your inward parts, & of your outward actions may be approued and confirmed thereby, and that no discouery

at

at all, be made of many follies, by the looſe and lauiſh tatling of your tongue.

For your tongue is the meſſenger of your minde, and of the abundance of your heart your mouth ſpeaketh, whether it be good or bad, a good man is better knowne by his talke, then good wine is by the Iuy-buſh. The tongue of a Marchant ſpeaketh of his commodities, of his aduentures, and of his loſſe, or of his gaine.

The tongue of the Phiſition, ſpeaketh of the natures of herbes, of plants, of ſtones, and of other creatures, and of the diſeaſes, the griefes, the recoueries, relapſes, and deaths of his cheefeſt patients. The tongue of the lawyer maketh mention of his caſes, his *Queres*, his demurres, his iſſues ioyned, his iudgements, and of his clients.

The tongue of a Souldiour, boaſteth of his skarres, of his wounds, of his maimings, & of ſuch ſtrong encounters as he hath had, & as the tongue of theſe, and of ſuch like, do exerciſe themſelues in making mention of things which are moſt incident and proper to their honeſt profeſſions, arts, and ſciences.

So the tongue of an auaritious & of a couetous man is neuer wearied whilſt it ſingeth deſcant vpon his mony. The tongue of a prodigal man is bragging of his riotous exceſſe, and of his ouermuch lauiſhneſſe and ſpending.

The tongue of an amorous wanton vainely ſpeaketh of his minions and of his drabs, and finally euery mans tongue beateth vpon the anuill of his owne paſſions, & forgeth ſuch formes and ſuch ſhapes as are contriued in his owne braine.

The tongue is one of the leaſt members in the body, yet if ſhe be not reſtrained & gouerned by wiſdome and by good diſcretion, ſhe will make a man captiue and ſla-

uiſh to the greateſt woe, and like as the helme of a ſhip being turned the wrong way, carrieth her quite away, & daſheth her ribbes againſt the rockes, ſo the tongue of a man (if it ſpeake euil things) tranſporteth the whole man vnto many miſchiefes, and bringeth him quickely vnto ruine and deſtruction.

Therefore to the end that your ſpeech, your talke, your communication, may be graue, and ſauour of wiſdome, and of diſcretion, you muſt (in ſpeaking) be carefull and well aduiſed to obſerue theſe rules & inſtructions which doe follow.

Rules for ſpeaking well

Firſt that your ſpeech be not laſciuious, light, and wanton, for euill words corrupt good manners, and looſeneſſe of life, is firſt conceiued in the heart, next vttered by the tongue, and laſt of all put in practiſe by the reſt of the members of the body. A man by the wanton diſcourſes of his tongue may doe more miſchiefe then hee who is (indeede) lewd and diſhoneſt.

For when a man doth actually tranſgreſſe againſt chaſtity and honeſtie, he hath few or no witneſſes of his ſin, but he that talketh looſely and with a wanton tongue, refuſeth no company, but maketh all ſuch as are preſent partakers of the iniquity, and of the beaſtly defilements of his polluted tongue.

As a traitor conſpireth the ouerthrow and the deſtruction of his Lord and Soueraigne, ſo a wanton and a laſciuious tongue, ſubuerteth and vndermineth the fame, the honor, and the reputation of his Maſter. Your talke therefore muſt be ſober, modeſt, and cleanely, ſeaſoned with wiſdome, and with temperance, if you doe effectually deſire to bee, and to bee deemed and reputed for an honeſt man.

Secondly,

Secondly, in your talke you must bee moderate and sparing, not babling to others al that you heare or know, in which rule nature her selfe seemeth to instruct you, because she hath giuen you two eares, and two eies and but one mouth, signifying thereby, that you ought not to speake all that you doe heare and see.

For as a foole is discouered by his ouermuch laughter, so an vnwise man is reuealed by the ouer flowing of his tongue: the tongue of a common speaker oftentimes breedeth much offence. *Nam minùs nocet pedum, quàm Linguæ lapsus:* By the sliding and slipping of your foote, you receiue not so much harme, as you doe by the lauishnesse of your busie and vnmastered tongue.

The volubilitie of a smooth tongue is nothing profitable nor pleasing, if it be not circumscribed within the bounds, and within the limits of temperance, and moderation.

A wise man delighteth not in speech which is extended into a prolixe and needlesse length, comprising little matter and little substance.

A roling and a tumbling stone neuer gathereth any mosse, neither doth a tatling tongue purchase reputation, or merit deserued praise.

In Multiloquio non deest peccatum, Many words (saith Salomon) want not iniquity, the tongue of the wise (saith he) vseth knowledge aright, but the mouthes of fooles doe bable out foolishnesse. A lauish and a busie tongue is one of the sixe things which God hateth: as a dreame commeth by the multitude of businesse, so the voice of a foole is in the multitude of words. Prou.10.19. Prou.15.2. Prou.6.17. Eccles.5.2.

The tongue of an idle babler is like vnto a sicke mans pulse, which alwaies beateth, but euer out of order, it is

alſo like vnto the braying of an Aſſe, which maketh an imperfect ſound without knowledge or inſtruction.

The third thing which in ſpeaking muſt bee obſerued, is, that you be well aduiſed before you ſpeake. For oftentimes many mens tongues doe ouer-runne and outſtrip their wits. *Bias* the Philoſopher held it for an infallible rule of reaſõ, that ſpeaking raſhly without premeditatiõ or aduiſe was a branch of madneſſe. And *Xenophon* ſaid, that it had repented him oftentimes that hee had ſpoken, but was neuer ſorry for his ſilence, you *muſt make a doore, and a barre, and a ſure bridle, for your mouth.* And if it bee a good point of diſcretion to looke before we leape, it is an argument of greater wiſdome for you to be well aduiſed before you ſpeake.

Eccli 8.25

Pliny noteth well, that it is long ere thoſe children can goe, that can ſpeake quickly, whereupon *Bercherius* doth well inferre, that ſuch as are haſty and vnaduiſed in their ſpeaking, are ſlow in doing and performing of any good, you muſt therefore obſerue this counſel in your aduiſed ſpeech and ſpeakings, that the ſame be fitting to the time, to the place, to the perſon, and to the matter.

Nat. Hiſt. li. 11 Fol 41.

For if your ſpeech be not applied and fitted vnto thoſe foure neceſſary, & incidentall circumſtances, it wil ſoone diſcouer your weakneſſe and your folly; to know when to ſpeake, and when to be ſilent is great wiſdome, and if you deſire to liue a peceable and a quiet life, you muſt ſee much and heare much, but not ſpeake much, for little ſaid is ſoone amended, and words vainely ſpoken can neuer be recalled & vnſaid; it is an abſurd folly for a man to ſpeake fooliſhly, and then by way of ſorrow & of repentance to excuſe it, with a *Non putarem*, or had I wiſt.

The fourth thing which in ſpeaking muſt be regarded,

is

is that you ſlander not another with your tongue, for the tongue of a ſlanderer is ſharper then a ſword, and *Mantuan* ſaith, that it is, *Res male tuta viros lingua irritare proterua*, it is a wicked and an vngodly thing to prouoke men to wrath with a ſlanderous tongue, for though the tongue (in her ſelfe) haue not any bones, yet is it able to breake more then bones. *Mantuan.*

In *Eccleſiaſticus* you may reade, that *eiull tongues haue diſquieted many, troden downe great Cities, ouerthrowne the houſes of great men, brought downe the ſtrength of the people, and haue beene the decay of mighty Nations.* Cap. 23.

And *Salomon* ſaith, that *hee whoinuenteth ſlanders, is a foole*: and the Prophet *Dauid*, that *ſuch as are ſlanderers ſhall not dwell in the tabernacle of the Lord: and deſtruction is denounced againſt him that priuily ſlandereth his neighbour.* Prou. 10. Pſal. 15. Pſal. 101.

What is deerer to a man then his fame, his honeſt reputation, and his good name, nothing beſides his ſoule, for many men haue confidently bin of this opinion, that it is better to die with honour, and in a good report, then to enioy their liues with ignominy, and with ſhame. Fame.

For hee who dieth and leaueth behind him an honeſt and a good report, in regard of his manifold and commendable virtues, leaueth an honorable poſterity to continue his memoriall, and his name vnto many ages that ſhall ſucceede. *A good name is better then a good ointment, and it is to be choſen before great riches.* There is no greater theft, then to rob a man of his good fame. *Ioſeph. de Antiq. Iud.* 156. Eccleſ. 3. Prou. 22. 1.

Qua ſemel amiſſa, poſtea nullus erit.
Which beeing loſt by fooliſh ſlandrous meane,
Flies quite away, and comes not backe againe.

Finally, as one mad-dog, biting another dog, maketh him that is bitten, mad too. So a ſlanderer (in his mad

folly) skandalizing another mans name and good report, maketh him angry, diſcontented, and furious, and is the occaſion of great diſcord, and vnquietneſſe among men.

Fifthly in ſpeaking, you muſt be wary that you bee no tale-bearer, for ſuch tatlers and ſuch buſie-bodies, doe blow and kindle the coales of ſtrife, of variance, & of diſſention, among good neighoors, and louing friends. *The words of a tale-bearer are as flattering, they goe downe into the bowels of the belly*, that is, they doe goe deepe, or doe pierce vnto the quicke, and like as a little ſtraw kindleth ſuch a fire as a great winde cannot put out, ſo a fooliſh tale-bearer by his folly, raiſeth many troubles which are not againe pacified and reconciled, by the mediation and helpe of many friends. Let vs therefore wiſely conſider, that as fire is quenched when the wood faileth, ſo without a tale-bearer ſtrife ceaſeth, and peace continueth in a louely conſort and harmony, among friends.

Prou. 18. 8.

Ieſting.

The ſixt obſeruatiō in ſpeaking is, that in your talke you do auoid fooliſh ieſting & peeuiſh ſcoffing at other men: yet ieſting amongſt merry friends & friendly company is not vtterly to be diſliked or forbiden; nay rather it is cōmendable and praiſe-worthy, ſo that it be pretty & witty; not bitter, not ſcorning, nor wounding the reputation & credit of him vpon whom your ieſts ſhalbe beſtowed, & ſo that they be ſparingly vſed (as ſauce vnto good fellowſhip and grauity) *But a ſcorner is an abomination vnto men, yea iudgements are prepared for ſuch a one, he ſeeketh wiſdome and findes it not*, he is therefore to be caſt out, that ſtrife, & contention, and reproach, may haue an end.

Prou. 24. 9.
Prou. 19. 29.
Prou. 14. 6.
Prou. 22. 10.

The ſeuēth rule in ſpeaking is, that you ſpeak the trueth from your heart, for *lying lips are an abomination to the Lord*,

Lord, but they that deale truely are his delight. He that speaketh lies shall not escape, but shall perish, and a poore man is better then a rich lier. Therefore you must buy truth, and hauing bought her, you must not sell her againe, no not for any gaine. Prou.12.22. Prou.19.6. ver.9 22. Prou.23.23.

The lips of truth shall bee stable for euer, but a lying tongue varieth incontinently: hee who vseth to lie, is seldome or neuer credited and beleeued; no, though sometimes he speake truely, but hee who speaketh the trueth winneth much credit. Prou.12.19.

Truth is fairer & more amiable then *Helena* of Greece was, she cannot be too dearely bought, if shee be bought for any price. Truth.

She is beautiful within, & her outward apparell is made of needleworke, shee is without spot or blemish, and her fame reacheth vnto the clouds, without her there can be no friendship among priuate men, nor any ciuill commerce among neighbors, no leagues among princes, nor any support of a kingdome or common wealth.

She is victorious in all her wars, and in times of peace shee ruleth and raigneth as an imperious Queene that is sustained and held vp with prosperity and with honor.

Though shee haue many enemies, yet shee careth not for their malice, nor for their displeasure, but shee breaketh their arrowes and their darts in sunder, so that they are vnable to doe her any harme.

Opprimi potest, non deprimi,
Potest periclitari, non perire,
Impugnari potest, sed non expugnari veritas.

Truth may be oppressed, but she cannot be quite pressed downe, shee may be indangered, but shee cannot perish, and she may be assaulted, but she can neuer be surprized.

She

Shee is not made ſplendent by craſty and by cunning ſpeaking, but by ſincerity and by plaineneſſe ſhe is made noble, ſhe animateth a man to be confident as a Lion in all dangers and misfortunes, and ſhe departeth not from him, when all his other friends do forſake and leaue him, ſhe diſperſeth the thicke clondes of ſubtill plots and deuices, and ſhe prepareth the way to a right iudgement.

You muſt (therefore) ſeek her without ceaſing, or wearineſſe, vntill you haue found her, and hauing found her, you muſt dwell with her, for her lips drop ſweetneſſe, & her inſtructions doe teach wiſdome.

Many other things (*My ſonne*) as well as theſe muſt be obſerued in ſpeaking, which I will onely touch and point at, without any amplification, or diſcourſing vpon them, leaſt that in framing of a tedious deſcription or method for ſpeaking well, I my ſelfe may be iuſtly taxed for ſpeaking ill, by ſpeaking ouermuch.

Briefly therefore I doe exhort you, that in ſpeaking you doe not cauill nor contend eagerly about the truth, but modeſtly with temper and with ſubſtance, leaſt you chance to loſe her, whilſt vainely you diſpute and ſtriue about her.

Next that you argue not, nor doe maintaine talke and conferance againſt the truth, but in matters which are indifferent, and only for diſputations ſake, and the better to make triall of the truth, wherein I wiſh you not to bee violent, nor ouer long.

Next that you put not your familiar, or your common friend to an open foile, to his reproach or diſgrace in the preſence of other hearers, when in diſputing you may (perhaps) haue the vpper hand.

Next that in your communication with other men you

be not peremptory, nor idly wedded to your owne conceits and will, thinking your owne opinion to bee more ſound and profound then other mens.

Next, that you make not any anſwere, before you haue heard and conſidered of the propoſition, obiection, or queſtion; for he that doth otherwiſe, committeth folly, and publiſheth his owne ſhame.

Next, that in caſes materiall & of ſubſtance, you ſpeake as you thinke, without pride, enuie, equiuocation, mentall reſeruation, diſſimulation, lying, or ſuch like.

Next, that you ſpeak not any euill of ſuch as are abſent, nor of the dead, but rather wiſely make choiſe, that you be ſilent, if you cannot truely vtter any good of them.

Next, that you bee not ſilent where, and when, your ſpeaking may either profit or pleaſure another man: and likewiſe that you ſpeake not at all, when by ſpeaking you may doe harme.

Next, that you ſpeake not ſhifly or too earneſtly, in matters either trifling or abſurd.

Next, that in your ſpeaking you doe neither diſcouer your owne nor your friends counſell, which may turne either him or your ſelfe to loſſe, reproofe or ſhame.

Next, that you ſpeake little or nothing at al, in the preſence of fooles, captious perſons, tale-bearers, and of ſuch as vſe to ſlander.

Next, that your ſpeech be not interrupted with anger, for anger perverteth the mind, and oftentimes diſableth the ſpeaker to finiſh that which he hath well begunne.

And laſt of all, that you reproue not in another man ſuch defects, faults, or offences, as your ſelfe are guilty of.

Nam turpe eſt Doctori, cum culpa redarguit ipſum.

Theſe rules and theſe directions (my ſonne) if you do

carefully obserue in speaking, your speech & your communication wil be seasoned with wisdome and with discretion, and by meanes thereof, you shal purchase grace, and fauor, & reputation, with those, vnto whom or with whom you speake: and now hauing thus informed you, touching the ordering and well disposing of your speech and talke, it will bee as necessary that you bee also instructed and directed in the manner of your proceedings, in such affaires and businesse as you take in hand, wherein you must principally & aboue others, obserue these rules.

Actions. First, that you doe nothing rashly: *Nam sat cito, si sat bene*, things are soone enough done, if they bee well enough done.

Deliberation. Secondly, that with your leasure in doing of any thing, you do also soundly ponder and deliberate of that which you haue to doe: so shall you not neede to repent what you haue done.

Aduise, Counsell, Deliberation, Premeditation. And last of all, that in doing you take the aduise and counsell of other men, to supply your owne defects, or to strengthen your owne iudgement, *Plus enim vidant oculi, quam oculus*, and make not more haste then good speed for want of such aduise: *Canis enim festinans cacos parit Catulos*, hast makes waste.

Rashnesse. It is not so much the part of a wise man to put in practise and execution, those things which hee seeth before his eies, as it is first to foresee, and then to delibetate and consider, whether the end of his actions and imploiments be good or euill.

He is but a foolish man, who will not first thinke how to come out of the riuer againe, before hee enter into it. Mischiefes and dangers, are preuented with more facility, then they are shaken off, when they are happened. Rash beginnings

beginnings haue (for the most part) vnfortunate ends. To gather fruit before it be ripe, argueth the want both of skill and of discretion.

In phisicke nothing is more dangerous then the administring of sudden and of hastie medicines. A wise marriner will not rashly lanch into the deepe, but hee will first bee perswaded of a successefull winde. For like as a prodigall man begins to spare too late, after he hath vnthriftily diued into the bottome of his exhausted & penilesse purse; so he that hath ouer hastily vndertaken a businesse, which (for want of more aduise & good deliberation) sorteth not to a faire and to an expected end, repenteth too too late, and cannot (at his owne pleasure, and when himselfe is disposed) repaire and amend that which foolishly and improuidently he hath done amisse.

A wise man (in all his negotiations and affaires) must bee busied vpon premeditation and good aduise; for it skilleth not whether he doe many things or no, if he do a few things substantially and well. One taske will bee soone enough performed, if with mature aduise, and sound deliberation it be ended.

Wee doe vse to commend that raine, which (falling moderately) wasteth not nor washeth quite away, by too much violence, where it should onely mollifie and make fruitfull, by soft and by gentle dropping.

A wise man before hee goeth out of his house knoweth what hee intendeth to doe, when hee is abroad: and being returned home, he considereth of that which hee hath done.

Agrippa counselled the Iewes that they should not obstinately resist the rage and fury of the Romans: telling them that where deliberation was, there was also

safetie, and things would come to an happy end.

And *Scipio Affricanus* wan Carthage, more by deliberation and lingring delaies, then by violence or with haste.

Aduise. Now therefore (my sonne) if your owne discretion cannot manage a businesse of more then ordinary consequence and moment, then vse the aduise of other men. Many eies do see more then one eie can; and oftentimes we do perceiue, that those things which time denieth to afford, are by counsel obtained to our comfort and good content.

Counsell. Aduise and counsell helpeth the defects and the impediments of nature: it is the part of a wise man, first to hearken vnto and then to put in practise the aduise and counsell of other men.

For it is a rare thing for a man by his owne onely indeuours to waxe wise; nay without instruction and direction, a man cannot informe himselfe of those things which are difficult and hard.

Hence it was that *Xenophon* the Philosopher said, that a wise man must haue many eares, and many eies, for that he ought to heare and to see more with the eies and with the eares of other men, then with his owne.

By counsell men, houses, Cities, Prouinces, Countries, Kingdomes, and Empires, are established, sustained, and preserued.

To conclude this matter, let nothing bee done or attempted rathly, but by good deliberation with your selfe, or with the aduise and counsell of other men (if your owne experience and skill doe not enable you of your selfe to performe them) wisely as you ought.

My sonne, concerning your apparell, and your diet, I will

will say nothing, hoping that if you do with diligent obseruation, oftentimes peruse this small discourse, which in my deerest loue towards you I haue composed, you will bee sufficiently instructed to bee temperate in them both, and the rather because pride and gluttony are the coheires of the diuell, whose possession and inheritance is hell. Apparell. Diet.

And as for the choosing and practising of your common exercises, and of such other qualities as are most fitting for you to entertaine, I will referre you to the deliberate reading and meditating, vpon that excellent and euer most praise-worthy worke of *Balthazer Castilion*, who by his choise precepts, hath cast yong Gentle-men into a fairer mould then their fathers did. Exercises. *Balthazer Castilion*, or the Courtier.

And now seeing that this my discourse hath accomplished her intended voiage, and hath finished her race and iourney, I doe most humbly pray and beseech my most gracious and euerliuing God, so to blesse and prosper you (my sonne) that by trauelling in these my labors, you may the better and the more happily, (in this life) attaine to the period and height of vertue, and of true godlinesse, which will make you most blessed, and most happy in the life to come, which God grant,

Amen.

Qualis vita,
Finis ita.

Qualis vita,
finis ita.

FINIS.

FINIS.

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